A

CATECHISM

WHEREIN THE

LEARNER

Is at once Taught to Rehearſe,
and prove all the main Points of

CHRISTIAN RELIGION,

By anſwering to every queſton in
The very words of Holy Scripture.

Together

With a ſhort and plain Diſcourſe, Uſeful
to confirm the weak, and unlearned in his Belief

OF THE

BEING of a GOD

AND THE

TRUTH of SCRIPTURE.

Be ready always to give an Anſwer to every Man that asketh you a Reaſon of the hope that is in you, with meekneſs, and fear, 1 Pet. 3. 15.
Hold faſt the form of ſound Words, 2 Tim. 1. 13.

By *Clement Ellis* Author of the *Gentile Sinner.*

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TO MY

PARISHIONERS.

My dear Friends and Brethren.

THis *little* Catechiſm, *with the ſhort* Diſcourſe *joyned with it, are chiefly intended for your uſe, and therefore to you, in the firſt place, are they offered. I pray God, the giver of every good gift, to make this, and all other poor endeavors of his moſt unworthy ſervant, effectuall to eſtabliſh you in the faith of Chriſt, and the conſtant practice of all Chriſtian virtues.*

Ever ſince I came amongſt you, it hath been my dayly ſtudy how I might

moſt profitably inſtruct you in the truth which is according to Godlineſs. *I have not followed* cunningly deviſed fables, *neither uſed* flattering words, *as ye know: my buſineſs hath not been to amuſe and confound you with a noiſe of words, empty notions, and the idle dreams of phanciful men; nor to cozen your Souls, by pleaſing the itching ear, or prejudiced palate, but to make neceſſary truths plain and intelligible; and to dreſs the* ſincere milk of the word *for you in that ſimple and wholeſome way, as, I am perſwaded, was moſt conducive to your nouriſhment and* grouth *thereby in Faith and Holineſs. If the ſucceſs of my honeſt endeavours anſwer not my hopes of you, and prayers for you, I have cauſe indeed to mourn over your ſins, but I muſt not be diſcouraged from going on the ſame way ſtill, or praying unto God for his bleſſing upon it.*

One evident cauſe of all that groſs ignorance and error, ethat wretched prophaneneſs and licenciouſneſs, that wild

wild Fanaticiſme, as well in practice as opinion, which is now every where too viſible, is the want of good and ſeaſonable inſtruction in the firſt principles of our Religion. Where youth is ſuffered to grow up in ignorance, no better can be expected, but that it run into dotage at laſt. If the Foundation be either unlaid, or ill laid, it can be no wonder to ſee the Superſtructure ſhaken, or blown down.

The truth is, it is but too eaſy to ſhew, that all thoſe unhappy diviſions and miſcarriages, which have ben of late, and yet are amongſt us in matters of Religion, have Sprung, if not only, yet in great part, from the negiect or abuſe of that prime duty of Catachizing. But I am not willing to draw out this Epiſtle into an unreaſonable length by inlarging upon this ſubject. Inſteed of that, let me earneſtly exhort you, as you value the glory of Chriſt, the peace of the Church, and the eternal happineſs of your own Souls.

1. Be

1. Be not wiſe in your own conceits, *take heed of that Spiritual pride whereby men are ſo apt to ſwell and grow great in their own eyes, and much above theſe low ways of learning.*

If any man deſpiſe theſe little helps, it is but reaſonable he ſhould make it appear, that he needs them not, and when he ſhall do ſo, I will promiſe him, I will not trouble him any longer with them.

2. *Let not your children or ſervants periſh for want of that inſtruction, whereof you preſume your ſelves to have no need. It is not your fulneſs can keep them from ſtarving. Suffer them to be led by the hand, till they get more ſtrength. If you have any love for them, expoſe them not, through want of inſtruction, to be made a prey to Satan, and every crafty Seducer; whilſt you phancy your ſelves ſuch ſtrong Saints as that you need not fear either the ſtouteſt temptation, or the loſs of Heaven it ſelf.*

3. *Take*

3. *Take heed how you run a whoring after every new conceit in Religion, which flatters your humour: Think it not impoſſible that you may be led into the ditch by thoſe who call themſelves* New Lights. Try the Spirits whether they be of God. *And this you can never do, if you be not firſt well inſtructed in the Chief principles of Religion, which the holy Spirit of God hath already taught in his word.*

4. *Suffer not a blind Zeal about trifles to tranſport you beyond all care of the more weighty and ſubſtantial parts of Religion. Think not that it is the commendation of your Religion, that you ſcruple at a few Cerimonies, or quarrel with the commands of your Superiors; but believe and do as Chriſt hath taught and commanded: certainly to* live Godly, and Rightuouſly, and Soberly in this preſent world, *is a better ſign of a Religious heart, than all Sacrificings of the peace of Church and tate to a man's own humour or groundleſs phancy. A*

ſound knowledge of the principles of Chriſtian Religion, would baniſh theſe ſha ows, and bring back again the truth and ſubſtance of Godlineſs.

5. *Y ild therefore your ſelves with all m ekneſs to inſtruction that ye may* grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt, *that ye may no longer be* Children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they *lie* in *wait* to deceive: *that ye may* continue in the faith grounded and ſettled: *and may be* ready to give anſwer to every one that asketh, you a reaſon of the the faith that is in you. *He that can do ſo, will not be aſhamed to do it: and he that cannot ſhould be aſhamed not to learn to do it.*

6. *Remember that when you were baptiſed, you promiſed and vowed by others, to forſake all ſin, to believe all the Articles of the Chriſtian Faith, and to obey God's holy will and commandments;*

ments: is it not therefore neceſſary, that ſo ſoon as you are capable, you ſhould apply your ſelves with all diligence to learn what thoſe Sins, thoſe Articles, and thoſe Commandments are? That you may do ſo, the Church *hath provided for you a ſhort and eaſy* Catechiſm, *and excellently fitted to your firſt years, to prepare you for* Confirmation, *that is, to make you underſtand your vow in Baptiſm ſo far, as you may be able in your own perſons, openly in the face of the Church, to profeſs and declare your purpoſe to keep it; and thereupon receive both the approbation, and prayers of your Spiritual Fathers, and of the whole Congregation, for Grace to enable you ſo to do.*

And ſeeing thoſe prayers are there ſolemnly made to God for your growth, and increaſe, *in knowledge and grace, ſhould it not be your conſtant endeavour, by a diligent uſe of all the means, to be dayly more confirmed, and improve in both? now for this end, it is not only neceſſary to read the word,*

hear

hear Sermons, be frequent both in publick and private prayer, and duly receive the Sacrament of the Lords Supper: *but it is very convenient and useful, to have ever in your hands some larger* Catechism *or exposition of the Chief Heads of Christian Religion. Many of this kind there be already extant, yet this one more I have thought fit to adde; I shall not now give you any other reason for my so doing (though I have many) then only this, that I love you, and study how I may most contribute to your eternal welfare.*

1. *This Catechism will (I hope) by it's length prove no burden to the memories of those who can already give an account of the* Church Catechism, *and have been for some years exercised in reading the* holy Scriptures, *out of which the answers are taken almost word for word, and unto such I chiefly offer it.*

2. *Though the answers are little else*

but

but the very words of Scripture, and of ſuch plain texts as are leſt ſubject to diſpute or cavil, yet have I all along quoted the Chapter and verſe whence the words are taken, and incloſed the quotation between two crooked horns thus (. . .) *that in the reading you may paſs them over, and when you pleaſe, conſult the texts quoted for any clauſe of the anſwer without the trouble of having recourſe to the margin firſt.*

3. *The Learner is here at once taught to anſwer the queſtion, and give a proof of his anſwer, whilſt he anſwers in the very words of thoſe texts which are his proofs. He thus anſwers not in the words which* mans wiſdom, *but* which the holy Ghoſt teacheth: *and is not put upon the more troubleſome, and ſometimes impoſſible task, of gathering the author's ſenſe out of the texts quoted.*

4. *In theſe days, when ſtrange doctrines abound, and Seducers are buſy,*

and

and have learned the Devil's art of quoting Scripture for every wicked conceit: it will be some advantage to the learner of this Catechism, that he is hence furnished with one or more plain and pertinent texts for every point of his Religion, to oppose against the tempter.

If in any particular I seem too short, consider that in the beginning I had tyed my self to the very text of Scripture, and therefore could go no farther, than that would go along with me.

The Creed, the ten Commandments, *and* the Lord's Prayer, *I suppose already learned, together with those short and useful exposition in the* Church Catechism, *and what else may be yet required in a Catechism for the fuller understanding of them, is not (I hope) wanting in this.*

I shall only adde, that thit Scripture-Catechism, *perfectly learn'd and well digested, will be a great help to you in the profitable reading both of the Scrip-*

Scriptures and other good books: and will teach you to diſcover the Errors of many unſound Diſcourſes, which being induſtrouſly ſuited by a popular way of writing to the humours of ſuch, who being ignorantly zealous, are apteſt to be [illegible]*ived, are very likely to be thruſt* [illegible] *hands.*

[illegible]w the God of peace that [illegible]ght again from the dead our Lord Jeſus, that great Shepheard of the Sheep, through the bloud of the everlaſting Covenant, make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt. That ye may be filled with the knowledge of God's will, in all wiſdome and Spiritual underſtanding, walking worthy of the Lord unto all pleaſing, being fruitful in every good work, and abounding in the knowledge of God; *that you may* hold the unity of the Spirit in the

the bond of peace, *and having* your fruit unto holyneſs, *may have* your end everla ſting life: *this is the dayly prayer of*

Your ſervant in all things wherein he may ſerve Chriſt.

Q. *Is*

Q. *IS there any ſuch thing as Religion?*

A. All Nations in all Ages of the World have ever profeſſed ſome Religion.

Q. *What mean you by Religion?*

A. By Religion I mean, a belief that there is a God, joyned with an endeavour to pleaſe and honor him, a fear to offend him, and a hope to bemade happy by him.

Q. *What then is the Foundation of all Religion?*

A. He that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him. *Heb.* 11. 6.

Q. *How may a man know, that there is a God?*

A. The inviſible things of God from the Creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead. *Rom.* 1.20.

Q. *Of what Religion are you?*

A. I am one of the Diſciples of Chriſt, called Chriſtians. *Act.* 11. 26.

Q. *Why do you chuſe to be a diſciple or follower of Chriſt?*

A. To whom ſhould I go? Chriſt hath the words of eternal Life. (*Joh.* 6. 68.) in him are hid all the treaſures of Wiſdom and knowledge (*Col.* 2. 3.) he that followeth him ſhall not walk in darkneſs, but ſhall have the Light of Life. *Joh* 8, 12.

Q. *How do you know that Chriſt hath the words of Life?*

A. Chriſt is that Meſſias, of whom *Moſes* in the law and the prophets did write, (*Joh.* 1. 41, & 45.) even the Son of God which ſhould come into the world. *Joh.* 11. 27.

Q. *Why do you believe Chriſt to be the Meſſias, the Son of God?*

A. In Chriſt all things are fulfilled, which were written in the Law of *Moſes*, and in the Prophets, and in the Pſalms concerning him, (*Luke.* 24. 44.) He was alſo approved of God by miracles and wonders, and ſigns which God did by him. *Act.* 2. 22. *Joh.* 3. 2. 10. 25.

Q. *Let me hear ſome of thoſe wonders you ſpeak of?*

A. The blind did ſee, the Lame did walk,

walk, the Lepers were cleanſed, the Deaf did hear, and the Dead were raiſed, *Luk.* 7. 22. hereby are we ſure he is that Chriſt the Son of the Living God, *John* 6. 69. for no man could do theſe Miracles which he did, except God were with him, *John* 3. 2.

Q. *What kind of Religion did Chriſt teach?*

A. The Religion which Chriſt hath taught us, is a pure Religion, and undefiled, *James* 1. 27.

Q. *Where may a man learn this Holy Religion?*

A. Chriſtian Religion is to be learnt in the Holy Scriptures, 2 *Tim.* 3. 15. eſpecially in the Word of the Truth of the Goſpel, *Col.* 1. 5. that glorious Goſpel of the Bleſſed God, 1 *Tim.* 1. 11.

Q. *What reaſon have you to ſpeak ſo highly of the Goſpel?*

A. I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto Salvation, to every one that believeth, *Rom.* 1. 16.

Q. *How come you to the knowledge of the Goſpel?*

A. The Goſpel began to be ſpoken by the Lord, and was confirmed to us by them

that heard him, God alſo bearing them witneſs, both with Signs and Wonders, and divers Miracles, and gifts of the Holy Ghoſt, *Heb.* 2. 3, 4.

Seeing that your Religion is to be learned in the Holy Scriptures, Anſwer me out of them to thoſe Queſtions which I ſhall ask you; and firſt, tell me,

Q. *Who made the World?*

A. In the beginning, *Gen.* 1. 1. God made the World and all things, *Acts* 17. 24. in ſix dayes, *Exod.* 20. 11. by his Word, *Heb.* 11. 3. and every thing which God made was very good, *Gen.* 1. 31.

Q. *Who preſerveth all things?*

A. God upholdeth all things by the word of his power, *Heb.* 1. 3. in him we live, and move, and have our Being, *Acts* 17. 28.

Q. *Who Ruleth and Governeth all things?*

A. God hath prepared his Throne in the Heavens, and his Kingdom Ruleth over all, *Pſal.* 103. 19.

Q. *Doth God take Care of the ſmaleſt things of the World?*

A. God preſerveth Man and Beaſt, *Pſal.*

Pſal. 36. 6. He feedeth the Fowls of the Air, and cloatheth the Graſs of the Field, *Mat.* 6. 26, & 30. Not one Sparrow falleth to the ground without him, and the very hairs of our heads are numbred, *Mat.* 10. 29, 30.

Q. *Where is God?*

A. Heaven is God's Throne, and Earth is his Foot-ſtool, *Acts* 7. 49. he filleth Heaven and Earth, *Jer.* 23. 24. we cannot flee from his Preſence, *Pſal.* 139. 7.

Q. *Hath God any Body or Parts, as we ſee the Creatures have?*

A. God is a Spirit, *John* 4. 24. which hath not Fleſh and Bones, *Luke* 24. 39. but is inviſible, *Col.* 1. 15. whom no man hath ſeen, nor can ſee, 1 *Tim.* 6. 16.

Q. *Hath God beginning or ending?*

A. God is Eternal, 1 *Tim.* 1. 17. from Everlaſting to Everlaſting, *Pſal.* 90. 2. he Liveth for ever and ever, *Rev.* 4. 10.

Q. *What Power hath God? what is he able to do?*

A. He is the Lord God Almighty, *Rev.* 4. 8. he can do every thing, *Job.* 42. 2. nothing is too hard for him, *Jer.* 32. 17.

Q. *What is Gods Knowledge and Wiſdom?*

A. He is the only wiſe God, 1 *Tim.* 1.

17. his underſtanding is infinite, *Pſal.* 147. 5. he knoweth all things, *John* 21. 17. his Eyes are in every place beholding the evil and the good, *Prov.* 15. 3.

Q. *Is he a Holy God?*

A. God is pure, 1 *John* 3. 3. and Holy, *Iſa.* 5. 16. he hath no pleaſure in wickedneſs, *Pſal.* 5. 4. cannot be tempted with evil, neither tempteth he any man, *James* 1. 13.

Q. *Is there any injuſtice in God?*

A. God is moſt upright, *Iſa.* 26. 7. without Iniquity, juſt and right is he, *Deut.* 32. 4. and will render to every man according to his deeds, *Rom.* 2. 6.

Q. *Is he not alſo good?*

A. God is good, and doth good, *Pſal.* 119. 68. good to all, and his tender mercies are over all his works, *Pſal.* 145. 8.

Q. *Is there any untruth or changing with God?*

A. Our God is a God of Truth, *Pſal.* 32. 5. a faithful God, 2 *Theſ.* 3. 3. he cannot lye, *Tit.* 1. 2. he changeth not, *Mal.* 3. 6. *James* 1. 17. all his promiſes are yea, and Amen, 2 *Cor.* 1. 20.

Q. *Is there any more but one God?*

A. There is none other, but one, 1 *Cor.* 8. 4. onely true, 1 *Theſ.* 1. 9. and Living God, *Acts* 14. 15.

Q. *Who.*

Q. *Who is this one onely true and Living God?*

A. The Lord he is God, there is none elſe beſides him, *Deut.* 4. 35. even God that made the World, *Acts* 17. 24. the Father, the Son, and the Holy Ghoſt. *Mat.* 28. 19. 2 *Cor.* 13, 14. *Epheſ.* 2. 18.

Q. *Who is the Father?*

A. The God and Father of our Lord Jeſus Chriſt, 2 *Cor.* 1. 3. who having life in himſelf, hath alſo given to the Son to have life in himſelf, *John* 5. 26.

Q. *Who is the Son?*

A. The Word, *John* 1. 1. Jeſus Chriſt, *John* 20. 31. God's own, *Rom.* 8. 32. onely begotten, *John* 3. 16. and beloved Son, *Mat.* 3. 17. the onely begotten of the Father, *John* 1. 14.

Q. *Is the Son true God?*

A. He is the Lord of Hoſts, *Iſa.* 6. 3. with *John* 12. 4. *Numb.* 21. 6. with 1 *Cor.* 10. 9. the true God, 1 *John* 5. 20. the great God, *Tit.* 2. 13. over all, God Bleſſed for ever, *Rom.* 9. 5.

Q. *Who is the Holy Ghoſt?*

A. The Holy Ghoſt is the Eternal, *Heb.* 9. 14. Spirit of the Father, *Mat.* 10. 20. and of the Son, *Gal.* 4. 6.

Q. *Is the Holy Ghoſt God?*

A. The Spirit of God is God, 1 *Cor.* 3. 16, 17. the Lord, 2 *Cor.* 3. 17. *Acts* 5. 3, 4

Q. *The Father is God, the Son is God, and the Holy Ghoſt is God; are not theſe three Gods?*

A. There be three in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are One, 1 *John* 5. 7.

Q. *What know you of the Angels?*

A. Angels are, either Holy Angels, *Mat.* 25. 31. or evil Angels, *Pſal* 78. 49.

Q. *Which call you Holy Angels?*

A. Holy Angels are an innumerable Company, *Heb.* 12. 22. of Elect, 1 *Tim.* 5. 21. and mighty, 2 *Theſ.* 1. 7. Angels of Heaven, *Mat.* 24. 36. excelling in ſtrength, doing God's Commandments, and hearkning to the voice of his Word, *Pſal.* 103. 20.

Q. *Under whoſe Command are Holy Angels?*

A. Angels, and Authorities, and Powers are made ſubject to Chriſt, 1 *Pet.* 3. 22.

Q. *What ſpecial Office have Holy Angels?*

A. Holy

A. Holy Angels are miniſtring Spirits, ſent forth to Miniſter for them who ſhall be heirs of Salvation, *Heb.* 1. 14.

Q. *Which call you evil Angels?*

A. The evil Angels are the Angels that ſinned, and kept not their firſt eſtate, but left their own Habitation, whom God caſt down to Hell, 2 *Pet.* 2. 4. *Jude* 6.

Q. *Who is chief of evil Angels?*

A. Beelzebub is Prince of Devils, *Mat.* 12. 24. that Old Serpent called the Devil and Sathan, *Rev.* 12. 9.

Q. *What is the Devil's main buſineſs?*

A. Our Adverſary the Devil, as a roaring Lyon, walketh about, ſeeking whom he may devour, 1 *Pet.* 5. 8.

Q. *What hath God prepared for the Evil Angels?*

A. Everlaſting Fire is prepared for the Devil and his Angels, *Mat.* 25. 41.

Q. *Who was the firſt Man?*

A. The firſt Man was *Adam*, *Gen.* 2. 5. *Luke* 3. 38. 1 *Cor.* 15. 45.

Q. *Of what did God make* Adam?

A. The Lord God formed Man of the Duſt of the ground, and breathed into his Noſtrils the breath of Life, and man became a Living Soul, *Gen.* 2. 7.

Q. *Who was the firſt Woman?*

A. The first Woman was *Eve*, the Mother of all Living, *Gen.* 3. 20.

Q. *Of what did God make* Eve?

A. The Lord caused a deep sleep to fall upon *Adam*, and he took one of his Ribs, and made it a Woman, and brought her unto the man, *Gen.* 2. 21, 22.

Q. *What are the chief parts of Man?*

A. Man hath a Soul or Spirit, and a Body, *Mat.* 10. 28. *Eccl.* 12. 7.

Q *In what state, or Condition did God make Man?*

A. God made man upright, *Eccl.* 7. 29. in the Image of God made he him, *Gen.* 1. 27.

Q *What mean you by God's Image?*

A. Man was created after God in righteousness and true Holiness, *Eph.* 4. 24. and in knowledge, *Col.* 3. 10. and God made him have Dominion over the works of his hands, *Psal.* 8. 6. *Gen.* 1. 16. 2. 20.

Q *Where did God place* Adam?

A. God put the Man into the Garden of *Eden*, Gen. 2. 15.

Q. *What Command did God give Man there?*

A. God Commanded the Man, saying, Of the Tree of the Knowledge of good and

and evil; thou ſhalt not eat of it, for in the day thou eateſt thereof thou ſhalt ſurely dye, *Gen.* 2. 16, 17.

Q. *Did* Adam *keep this Command?*

A. The Serpent beguiled *Eve*, through his ſubtilty, 2 *Cor.* 11. 3. *Gen.* 3. 13. and ſhe did eat, and gave alſo to her Husband with her, and he did eat, *Gen.* 3. 6. So by one man ſin entred into the world, *Rom.* 5. 12.

Q. *What mean you by Sin?*

A. Sin is the tranſgreſſion of the Law, 1 *John* 3. 4.

Q. *What doth every ſin deſerve?*

A. The wages of ſin is Death, *Rom.* 6. 23. Gen. 2. 17.

Q. *Should not man have dyed, if he had not ſinned?*

A. Death entred into the World by ſin, *Rom.* 5. 12.

Q. *Did* Adam's *ſin do us any hurt?*

A. By one mans diſobedience many were made ſinners, *Rom.* 5. 19.

Q. *How could we become ſinners by* Adam's *diſobedience?*

A. Adam begat Children after his own likeneſs, *Gen.* 5. 3 and who can bring a clean thing out of an unclean? *Job* 14. 4. that which is born of the Fleſh is Fleſh,

John

John 3. 6. we are ſhapen in Iniquity, and in ſin do our Mothers conceive us, *Pſal.* 51. 5.

Q. *What evils of Body came upon us by* Adam's *ſin?*

A. Man that is born of a Woman, is of few dayes, and full of trouble, *Job* 14. 1. in ſorrows, and in the ſweat of our face muſt we eat our bread till we return to our duſt, *Gen.* 3. 17, 18.

Q. *Did* Adam's *ſin bring death upon us all?*

A. In *Adam* all dye, 1 *Cor.* 15. 22. by the offence of one, judgment came upon all men to condemnation, *Rom.* 5. 18. and death paſſed upon all men, for that all have ſinned, *v.* 12.

Q. *What evils of Soul became we ſubject to by* Adam's *ſin?*

A. The Natural Man receiveth not the things of the Spirit of God, 1 *Cor.* 2. 14. our carnal mind is enmity to God, not ſubject to the Law of God, nor indeed can be, *Rom.* 8. 7. we are in Captivity to the Law of ſin in our Members, *Rom.* 7. 23. we cannot pleaſe God, *Rom.* 8. 8. but walk according to the Spirit that worketh in the Children of diſobedience, *Eph.* 2. 2.

Q. *What*

Q. *What are we then by Nature?*

A. We are by Nature the Children of Wrath, *Eph.* 2. 3.

Q. *What can we expect from God as we are by Nature?*

A. As we are by Nature, we can expect nothing, but to be puniſhed with everlaſting deſtruction from the preſence of the Lord, 2 *Theſ.* 1. 9.

Q. *What hope then can we have to be ſaved?*

A. Where ſin abounded, Grace did much more abound, that as ſin hath reigned unto Death, even ſo Grace might reign through Righteouſneſs unto Eternal Life by Jeſus Chriſt our Lord, *Rom.* 5. 20. 21.

Q. *When did this grace firſt appear to Man?*

A. When God ſaid to the Serpent, The Womans Seed ſhall bruiſe thy Head, *Gen.* 3. 15. And afterwards when he ſaid to *Abraham*, in thy Seed ſhall all the Nations of the Earth be bleſſed, *Gen.* 22. 18.

Q. *Who is this promiſed ſeed?*

A. This ſeed is Chriſt, *Gal.* 3. 16.

Q. *Is Chriſt the ſeed of a woman?*

A. When the fulneſs of time was come, God ſent forth his Son made of a woman, *Gal.* 4 4.

Q. *How*

Q. *How was Chriſt the Son of God made of a Woman?*

A. The Holy Ghoſt came upon a Virgin, called *Mary*, Luke 1. 35. and ſhe was found with Child of the Holy Ghoſt, *Mat.* 1. 18. and ſhe brought forth her Firſt born Son, *Luke* 2. 7. and his Name was called Jeſus, *Luke* 2. 21.

Q. *Why was he called Jeſus, or Saviour?*

A. He was ſo named of the Angel before he was conceived in the Womb, *Luke* 2. 21. becauſe he was to ſave his People from their ſins, *Mat.* 1. 21. 18, 11. and deliver us from the wrath to come, 1 *Theſ.* 1. 10.

Q. *Can we be ſaved no other way but by Jeſus onely?*

A. Jeſus is the way, the Truth and the Life, no man cometh unto the Father but by him, *John* 14. 6. neither is there Salvation in any other; for there is none other name under Heaven given among men, whereby we muſt be ſaved, *Acts* 4. 12.

Q. *How is Jeſus our Saviour?*

A. Jeſus is the Mediator of the New Covenant, *Heb.* 12. 24. between God and Men, 1 *Tim.* 2. 5.

Q. *How came Jeſus to be the Mediator of a New Covenant?*

A. Jeſus

A. Jeſus was fore ordained, 1 *Pet.* 1. 20. and this grace was given us in him, 2 *Tim.* 1. 9. and Eternal Life Promiſed by God that cannot lye, before the world began, *Tit.* 1. 2.

Q. *What could move God to take this courſe to ſave us?*

A. God the Father according to his foreknowledge, 1 *Pet.* 1. 2. and Eternal purpoſe in Chriſt Jeſus our Lord, *Eph.* 3. 11. choſe us in him before the foundation of the World, that we ſhould be Holy, and without blame before him in Love; having predeſtinated us unto the Adoption of Children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace, *Eph.* 1. 4, 5, 6.

Q. *Unto what did God chuſe us?*

A. Unto Obedience, and ſprinkling of the blood of Jeſus Chriſt, 1 *Pet.* 1. 2. and to Salvation, through ſanctification of the Spirit, and belief of the Truth, 2 *Theſ.* 2. 13.

Q. *What was Chriſt firſt to do as Mediator?*

A. Foraſmuch as the Children are partakers of Fleſh and Blood, he alſo himſelf took part of the ſame, *Heb.* 2. 14.

So

ſo became he the man Chriſt Jeſus, 1 *Tim.* 2. 5. God manifeſted in the Fleſh, 1 *Tim.* 3. 16. and the Word made Fleſh dwelt among us, full of grace and Truth, *John* 1. 14.

Q. *Why muſt Jeſus be made man?*

A. Jeſus was made Man, that he might be made under the Law, *Gal.* 4. 4. and fulfill all Righteouſneſs, *Mat.* 3. 15. and through Death deſtroy him that had the power of Death; that is, the Devil, *Heb.* 2. 14.

Q. *Why was Jeſus called Chriſt, or anointed?*

A. God anointed Jeſus with the Holy Ghoſt, and with Power, *Acts* 10. 38.

Q. *To what Office in the firſt place was Jeſus anointed?*

A. Jeſus was a Prophet mighty in deed and word, *Luke* 24. 19.

Q. *How did Chriſt Exerciſe the Office of a Prophet?*

A. God anointed Chriſt to Preach the Goſpel to the Poor, *Luke* 4. 18. he came to call Sinners to Repentance, *Mat.* 9. 13. all things that he had heard of the Father he made known unto us, *John* 15. 5. 8. 26. and brought Life and Immortality to Light through the Goſpel 2 *Tim.* 1. 10.

Q. *Which*

Q. *Which is the ſecond Office to which Chriſt was anointed?*

A. Chriſt was called of God an High-Prieſt, *Heb.*5.10. for ever, after the Order of *Melchiſedec*, Heb. 6. 10.

Q. *Did Chriſt as High-Prieſt Offer any Sacrifice for Sins?*

A. This he did once, when he Offered up himſelf, *Heb.* 7.27. without ſpot to God, *Heb* 9.14. an Offering, and a Sacrifice for a ſweet ſmelling ſavour, *Eph.* 5. 2. to put away ſin, *Heb.* 9. 26.

Q. *Did Chriſt Offer Sacrifice for his own ſins?*

A. Chriſt did no ſin, neither was guile found in his mouth, 1 *Pet.* 2. 22. he was in all points tempted as we are, yet without ſin, *Heb.* 4. 15. for ſuch an High-Prieſt became us, who is Holy, harmleſs, undefiled, ſeparate from Sinners, *Heb.* 7. 26.

Q. *For what ſins then did Chriſt Offer himſelf?*

A. Chriſt was delivered for our Offences, *Rom.* 4. 25. the juſt for the unjuſt, 1 *Pet.* 3. 18. God making him to be ſin for us, who knew no ſin, 2 *Cor.* 5. 21. and laying on him the Iniquities of us all, *Iſa.* 53. 6.

Q. *How did Chriſt Offer himſelf for us?*

A. Chriſt humbled himſelf, and became Obedient unto Death, even the Death of the Croſs, *Phil.* 2. 8. redeeming us from the curſe of the Law, being made a curſe for us, *Gal.* 3. 13.

Q. *VVhat curſe do you mean?*

A. It is written, curſed is every one that continueth not in all things that are written in the book of the Law to do them, *Gal.* 3. 10.

Q. *VVhy would God have Chriſt to dye for us?*

A. God ſet forth Chriſt to be a propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of ſins, that he might be juſt, and the juſtifier of him that believeth in Jeſus, *Rom.* 3. 25, 26.

Q. *Did Chriſt truly ſatisfie God's juſtice for our ſins?*

A. Chriſt is the propitiation for our ſins, 1 *John* 2. 2. he gave his Life a Ranſom for many, *Mat.* 20. 28. he was offered to bear the ſins of many, *Heb.* 9. 28. the chaſtiſement of our peace was upon him, and by his ſtripes we are healed, *Iſa.* 53. 5. 1 *Pet.* 2. 24.

Q. *For*

Q. *For whom did Chriſt dye?*

A. Chriſt, by the grace of God, did taſte Death for every man, *Heb.* 2. 9. he gave himſelf a Ranſom for all, 1 *Tim.* 2. 6. and is the propitiation for the ſins of the whole World, 1 *John* 2. 2. 2 *Cor.* 5. 14.

Q. *What became of Chriſt when he dyed?*

A. He was buried, and roſe again the third day, 1 *Cor.* 15. 4. his Soul was not left in Hell, neither did his Fleſh ſee Corruption, *Acts* 2. 31. but God raiſed him up, having looſed the pains of Death, becauſe it was not poſſible he ſhould be held of it, *Acts* 2. 24.

Q. *Was Chriſt to dye any more?*

A. Chriſt being raiſed from the dead, dyeth no more, Death hath no more dominion over him, *Rom.* 6. 9.

Q. *Whither went Chriſt after he roſe again?*

A. He was received up into Heaven, and ſat down on the Right Hand of God, *Mark* 16. 19.

Q. *What mean you by the Right Hand of God?*

A. The Right Hand of Power, *Luke* 22. 69. and Majeſty, *Heb.* 8. 1.

Q. *Doth Christ any thing in Heaven for us as an High-Priest?*

A. When he had by himself purged our sins, he sat down on the Right Hand of the Majesty on High, *Heb* 1. 3. not entring into the Holy places made with hands, which are the Figures of the true, but into Heaven it self, now to appear in the presence of God for us, *Heb.* 9. 24.

Q. *What doth he do in the presence of God for us?*

A. If any Man sin, we have an Advocate with the Father, even Jesus Christ the Righteous, 1 *John* 2. 1. who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them, *Heb.* 7. 25.

Q. *Doth Christ any thing else for us as an High-Priest?*

A. God having raised up his Son Jesus, sent him to bless us in turning away every one of us from his Iniquities, *Acts* 3. 26.

Q. *What is the third Office to which Christ was anointed?*

A. Christ is the blessed and onely Potentate, King of Kings, and Lord of Lords, 1 *Tim.* 6. 15.

Q. *What is Christ's Kingly Power?*

A. All

A. All Power is given unto Christ in Heaven and in Earth, *Mat.* 28. 18. God hath highly exalted him, and given him a Name above every Name, that at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth, *Phil.* 2. 9, 10.

Q. *Is Christ our Law giver?*

A. Christ is that one Law-giver, who is able to save, and to destroy, *James* 4. 12. *Isa.* 33. 22.

Q. *Doth Christ as a King protect his People?*

A. None shall pluck Christ's Sheep out of his hands, *John* 10. 28.

Q. *What Honourable Priviledges doth Christ's Subjects enjoy?*

A Christ maketh his Subjects a Royal Priest Hood, 1 *Pet.* 2. 9. Kings and Priests unto God, *Rev* 1. 6.

Q. *Hath Christ any reward in store for his Subjects?*

A. Christ's reward is with him, to give to every Man as his Work shall be, *Rev.* 22. 12. If we be faithful unto Death, he will give us a Crown of Life, *Rev.* 2. 10.

Q. *What shall be done to Christ's Enemies?*

A. Chriſt muſt Reign, till he hath put all Enemies under his Feet, 1 *Cor.* 15, 15.

Q. *What are theſe Enemies of Chriſt?*

A. The Enemies of Chriſt are, Sin which hath reigned unto Death, *Rom.* 5. 21. Sathan the Prince of this World, *John* 12. 13. the Children of diſobedience, *Eph.* 2. 2. and Death which reigned by ſin, *Rom.* 5. 17.

Q. *What did Chriſt do for his People when he went away into Heaven?*

A. When Chriſt aſcended up on High he gave gifts unto men, *Eph.* 4. 8.

Q. *What was the chief gift which Chriſt then gave?*

A. Chriſt ſent the promiſe of his Father, *Luke* 24. 49. *Acts* 1. 4. even the Comforter which is the Holy Ghoſt, *John* 14. 26. to be with us for ever, *John* 14. 16.

Q. *To what more eſpecial end did Chriſt ſend the Holy Ghoſt?*

A. Chriſt ſent the Holy Ghoſt to guide his Apoſtles into all Truth, *John* 16. 13. to teach them all things, and bring all things to their remembrance, whatſoever he had ſaid unto them, *John* 14. 26.

Q. *What other gifts gave Chriſt to his People?*

A. Chriſt

A. Christ gave Apostles, Prophets, Evangelists, Pastors, and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, *Eph.* 4. 11, 12.

Q. *What mean you by the Body of Christ?*

A God gave Christ to be Head over all things to the Church, which is his Body, *Eph.* 1. 22, 23. *Col.* 1. 18.

Q. *What mean you by the Church?*

A. The Church is the Flock, *Acts* 20. 28. 1 *Pet.* 5. 2. and the House of God, 1 *Tim.* 3. 15. those that are called to be Saints, *Rom.* 1. 7. the whole Family of Heaven and Earth named of Christ, *Eph.* 3. 15.

Q. *Is there but one Church of Christ?*

A. There is but one Fold, and one Shepherd, *John* 10. 16.

Q. *Are there not many Congregations of Christians?*

A. We being many are one Body, 1 *Cor.* 10. 17. and every one Members one of another, *Rom.* 12. 5.

Q. *In what respects are all Christians one Church?*

A. We are all built upon the same Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Cor-

ner-ſtone, *Eph.* 2. 20, 21. having one Spirit, one Hope, one Lord, one Faith, one Baptiſm, *Eph.* 4. 4, 5. all partaking of one Bread, 1 *Cor.* 10. 17. bound to keep the Unity of the Spirit in the bond of Peace, *Eph.* 4. 3.

Q. *What doth God require of us in this new Covenant?*

A. God requires of us, Repentance toward God, and Faith toward our Lord Jeſus Chriſt, *Acts* 20. 21.

Q. *What mean you by Repentance?*

A. Repentance is a turning from all our ſins that we have committed, *Ezek.* 18. 2. & 30. unto the Lord, *Iſa.* 55. 7. amending our wayes and our doings, *Jer.* 7. 5.

Q. *Is not ſorrow for ſin a part of Repentance?*

A. We muſt be ſorry after a godly manner, for godly ſorrow worketh Repentance not to be Repented of, 2 *Cor.* 7. 9, 10.

Q. *What elſe muſt accompany this godly ſorrow?*

A. We muſt hate every falſe way, *Pſal.* 119. 104. and loath our ſelves for our Iniquities, and be aſhamed of our own ways, *Ezek.* 36. 31, 32.

Q. *Muſt*

Q. *Muſt we not alſo confeſs our ſins?*

A. He that covereth his ſins ſhall not proſper, but he that confeſſeth and forſaketh them ſhall have Mercy, *Prov.* 28.13. 1 *John* 1. 9.

Q. *Is there any thing more required in repentance, beſides ſorrow for ſin, hatred of ſin, confeſſing and forſaking ſin?*

A. We muſt alſo bring forth Fruits meet for Repentance, *Mat.* 3. 8.

Q. *What are Fruits meet for Repentance?*

A. Good Works, which God hath before ordained that we ſhould walk in them, *Eph.* 2. 10. ſo yielding our Members Servants to Righteouſneſs, unto Holineſs, *Rom.* 6. 13.

Q. *Give me the ſubſtance of this Duty of Repentance.*

A. Ceaſe to do evil, learn to do well, *Iſa.* 1. 16, 17. eſchew evil, and do good, 1 *Pet.* 3. 11.

Q. *Can we altogether ceaſe from ſin in this Life?*

A. Who can ſay, I have made my Heart clean, I am pure from my ſin? *Prov.* 20. 9.

Q. *What mean you then by ceaſing from ſin?*

A. Let

A. Let not ſin Reign in our mortal bodies that we ſhould obey it in the Luſts thereof, *Rom.* 6. 12.

Q. *To what end muſt we repent?*

A. We muſt Repent and be Converted that our ſins may be blotted out, *Acts* 3. 19.

What mean you by Faith toward our Lord Jeſus Chriſt?

A. By Faith, I mean, a believing that Jeſus is the Chriſt, the Son of the Living God, *John* 6. 69. 11. 27. 1 *John* 5. 1. a coming unto him that we may have Life, *John* 5. 40. a receiving him as he is come in his Fathers name, *John* 5. 43. 1. 12. and abiding in him, 1 *John* 2. 27.

Q. *What is it to believe in Chriſt as a Prophet?*

A. To believe in Chriſt as a Prophet, is to come unto him for the words of Eternal life, *John* 6. 68. and to hear him in all things that he ſaith unto us, *Acts* 3. 22.

Q. *What is it to believe in Chriſt as a Prieſt?*

A. To believe in Chriſt as a Prieſt, is to believe that he by one Offering hath perfected for ever them that are Sanctified, *Heb.* 10. 14. and to look for Redemption through his Blood, even the for-

forgiveneſs of ſins, *Eph.* 1. 7.

Q. *What is it to believe in Chriſt as King?*

A. To believe in Chriſt as King, is to take him for our Judge, our Law-giver, our King, who will ſave us, *Iſa.* 33. 22. and to obſerve all things whatſoever he hath commanded us, *Mat.* 28. 20.

Q. *What are the Properties of true Faith?*

A. By Faith God purifieth our hearts, *Act.* 15. 9. Faith worketh by love, *Gal.* 5. 6. is made perfect by works, *Jam.* 2. 22. overcometh the world, 1 *John* 5. 4. and quencheth all the fiery darts of the wicked, *Eph.* 6. 16.

Q. *What is the end of our Faith?*

A. The end of our Faith is the Salvation of our Souls, 1 *Pet.* 1. 9. *Heb.* 10. 39.

Q. *What hath God promiſed us in this New Covenant?*

A. This is the Covenant, ſaith the Lord, I will put my Laws into their minds, and write them in their hearts, and I will be to them a God, and they ſhall be to me a people; and I will be merciful to their unrighteouſneſs, and their ſins, and their iniquities will I remember no more, *Heb.* 8. 10, 12. 10. 16, 17. and this is the promiſe that he hath promiſed us, even eternal life, 1 *John.* 2. 25.

Q. *Tell*

Q. *Tell me now what is the ſubſtance of the New Covenant?*

A. The Subſtance of the New Covenant is this.

1. He that believeth on the Son hath eveverlarſting life; and he that believeth not the Son ſhall not ſee life, *John* 3. 36.

2. Repent and be converted, and your ſins ſhall be blotted out, *Act.* 3. 19. and except ye repent ye ſhall periſh, *Luk.* 13. 3.

3. Chriſt is become the Auther of Salvation to all them that obey him, *Heb.* 5. 9. and will take vengeance on them that obey not the Goſpel, 2 *Theſ.* 1. 8.

Q. *What ſpecial beneſits have they from Chriſt, that keep this Covenant?*

A. By Chriſt all that believe are juſtified from all things, from which we could not be juſtified by the Law of *Moſes*, Acts 13. 39.

Q. *What mean you by Juſtification?*

A. There is no condemnation to thoſe that are in Chriſt Jeſus, *Rom.* 8. 1. but their iniquities are forgiven, their ſins are covered, the Lord will not impute ſin to them, but righteouſneſs, *Rom.* 4. 6, 7, 8. and make them accepted in the beloved, *Eph.* 1. 6.

Q. *Can we not be juſtified by the works of the Law?*

A. By

A. By thee deeds of the Law ſhall no man be juſtified in God's ſight, *Rom.* 3. 20.

Q. *By what then are we juſtified?*

A. We are juſtified freely by God's grace, through the Redemption that is in Chriſt Jeſus, *Rom.* 3. 24.

Q. *What is the fruit of our Juſtification?*

A. Being juſtified by Faith, we have peace with God through our Lord Jeſus Chriſt, *Rom.* 5. 1. and ſhall be ſaved from wrath by him, *Rom.* 5. 10.

Q. *What other ſpecial benefit receive we by this Covenant?*

A. Chriſt is made unto us Sanctification, 1 *Cor.* 1. 30.

Q. *What mean you by Sanctification?*

A. By Sanctification, I mean, a putting off the old man which is corrupt, according to the deceitful luſts, and a being renewed in the ſpirit of our mind, putting on the new man, which after God is created in righteouſneſs, and true holineſs, *Eph.* 4. 22, 23, 24.

Q. *By whom are we Sanctified?*

A. We are Sanctified by the Holy Ghoſt, *Rom.* 15. 16. 1 *Cor.* 6. 11.

Q. *Are we perfectly Sanctified in this life?*

A. We are but growing in grace, and in the knowledg of our Lord Jeſus Chriſt, 2 *Pet.* 3. 18.

Q. *Of*

Q. Of what neceſſity is Sanctification?

A. This is the Will of God, even our Sanctification, 1 *Theſ.* 4. 3. and without holineſs no man ſhall ſee the Lord, *Heb.* 12. 14.

Q. What is the fruit of Sanctification?

A. Being made free from ſin, and become ſervants to God, we have our fruit unto holineſs, and the end everlaſting life, *Rom.* 6. 22.

Q. Can we merit, or deſerve eternal life by our own righteouſneſs or Faith?

A By Grace are we ſaved through Faith, and that not of our ſelves, it is the gift of God, *Eph.* 2. 8. for when we have done all thoſe things that are commanded us, we muſt ſay, we are unprofitable ſervants, *Luke* 17. 10.

Q. Can we of our ſelves only, believe, repent, and obey?

A. Without Chriſt we can do nothing, *John* 15. 5.

Q. Whence then have we ſtrength to do all this?

A. All our ſufficiency is of God, 2 *Cor.* 3. 5. who worketh in us both to will and to do of his good pleaſure, *Phil.* 2. 13. his grace is ſufficient for us, and his ſtrength is made perfect in weakneſs, 2 *Cor.* 12. 9.

and

and we can do all things through Chriſt, that ſtrengtheneth us, *Phil.* 4. 13.

Q. By what doth God ordinarily beget Faith in us?

A. Faith is a fruit of the Spirit, *Gal.* 5. 22. and cometh by hearing, and by the word of God, *Rom.* 10. 17.

Q. Is Preaching of the Word a means of begetting Faith?

A. How ſhall we hear without a Preacher? and how ſhall men preach except they be ſent? *Rom.* 10. 14, 15. yea it pleaſeth God by the fooliſhneſs of preaching to ſave them that believe, 1 *Cor.* 1. 21.

Q. Can men by Preaching beget Faith, and other Graces?

A. Neither is he that Planteth any thing, nor he that Watereth, but God that giveth the increaſe, 1 *Cor.* 3. 7. and worketh effectually in them, *Gal.* 2. 8. opening our hearts to attend to the things that are ſpoken, *Acts* 16. 14. and giving us the ſpirit of Wiſdome in the knowledge of Chriſt, *Eph.* 1. 17, 18.

Q. What muſt we farther do to obtain that Spirit?

A. Our heavenly Father will give the holy Spirit to them that ask him, *Luke* 11. 13.

Q. How did Chriſt command his Apoſtles to admit men into his Church? *A.*

A. Chriſt commanded his Apoſtles, to go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, *Mat.* 28. 19.

Q. *Did they thus admit Men Members of the Church by Baptiſm?*

A. They that gladly received the word were baptized, and ſo were added to the Church, *Acts* 2. 41. & 47. 8. 12.

Q. *With what matter did they Baptize Men?*

A. They Baptized, by waſhing with water, *Acts* 8. 36. & 38. 10. 47.

Q. *Can the waſhing with water in the Name of the Trinity make Men Living Members of Chriſt, or Heirs of Salvation?*

A. Baptiſm ſaveth us (not the putting away the filth of the Fleſh, but the anſwer of a good Conſcience toward God) by the Reſurrection of Jeſus Chriſt, 1 *Pet.* 3. 21. and by one Spirit are we all Baptized into one Body, 1 *Cor.* 12. 13.

Q. *What doth the waſhing of Water in Baptiſm ſignifie?*

A. The waſhing of water in Baptiſm, ſignifies the waſhing of Regeneration, and renewing of the Holy Ghoſt, *Tit.* 3. 5. for except a man be born again of water and of the Holy Spirit, he cannot enter into

into the Kingdom of God, *John* 3. 5.

Q. *In what doth Regeneration, or new-birth conſiſt?*

A. Regeneration is a dying unto ſin, and a living unto God, through Jeſus Chriſt our Lord, *Rom.* 6. 11.

Q. *Of whom are we new-born?*

A. We are born not of blood, nor of the will of the Fleſh, nor of the will of Man, but of God, *John* 1. 13. the Holy Ghoſt, *John* 3. 5.

Q. *What is the ſeed of this New-Birth?*

A. We are born not of corruptible Seed, but of incorruptible, by the Word of God, which Liveth and abideth for ever, 1 *Pet.* 1. 23.

Q. *What are the Marks of this New-Birth?*

A. He that is born of God believeth that Jeſus is the Chriſt, 1 *John* 5. 1. doth not commit ſin, 1 *John* 3. 9. loveth his Brethren, 1 *John* 4. 7. and overcometh the World, 1 *John* 5. 4.

Q. *Is Baptiſm the Sacrament of our Regeneration, or New-Birth?*

A. We are buried with Chriſt in Baptiſm, wherein alſo we are riſen with him, the Faith of the Operation of God who hath raiſed him from the dead, *Col.* 2. 12.

as many as have been baptized into Christ have put on Christ, *Gal.* 3. 27. and if any Man be in Christ, he is a New Creature, 2 *Cor.* 5. 17. quickned together with him, *Col.* 2. 13. *Eph* 2. 1. & 5.

Q. *What did the Apostles call for in those whom they Baptized?*

A. The Apostles commanded those whom they Baptized to Repent, *Acts* 2. 38. and believe, *Acts* 8. 37.

Q. *What is the benefit of Baptism rightly received?*

A. We are Baptized for the Remission of sins, *Acts* 2. 38. 22. 16. and he that believeth and is baptized shall be saved, *Mark* 16. 16.

Q. *What doth our baptism bind us to?*

A. We are baptized into Christ's death, *Rom.* 6. 4. that the body of sin may be destroyed, that henceforth we should not serve sin, *v.* 6. but Crucifie the Flesh with the affections and Lusts, *Gal.* 5. 24. and mortifie the deeds of the Body, *Rom.* 8. 13. *Col.* 3. 5.

Q. *What else doth our Baptism teach and bind us to?*

A. That we should walk in newness of Life, *Rom.* 6. 4 yielding our selves unto God as those that are alive from the dead, and

and our Members as Inſtruments of Righteouſneſs unto God, *v.* 13.

Q. *Seeing you are Baptized into the body of Chriſt by the Spirit of Chriſt, what is your duty?*

A. We are engaged to keep the Unity of the Spirit in the bond of Peace, *Eph.* 4. 3. and not to grieve the Holy Spirit of God whereby we are ſealed unto the day of Redemption, *Eph.* 4. 30.

Q. *Seeing you are baptized in the Name of the Father, Son, and Holy Ghoſt, what is your duty?*

A. It is our duty, earneſtly to contend for the Faith which was once delivered unto the Saints, *Jude* 3. holding faſt the form of ſound words, 2 *Tim.* 1. 13. and obeying from the Heart that form of Doctrine which was delivered us, *Rom.* 6. 17.

Q. *Seeing you that are baptized are by the Name of Chriſt called Chriſtians, what learn you thence?*

A. Let every one that nameth the name of Chriſt depart from Iniquity, 2 *Tim.* 2. 19. that the name of God and his Doctrine be not blaſphemed, 1 *Tim.* 6. 1. but that the name of the Lord Jeſus may be glorified in us, 2 *Theſ.* 1. 12.

Q. *What Spiritual Food hath Chriſt provided for thoſe that are New-Born?*

A. As new-born Babes we muſt deſire the ſincere Milk of the Word, that we may grow thereby, 1 *Pet.* 2. 2.

Q. *What other Food hath Chriſt provided for thoſe of riper growth?*

A. Chriſt giveth us Meat which indureth to everlaſting Life, *John* 6. 27. even the Bread of God which giveth Life unto the World, *v.* 33.

Q. *What is this Bread of Life?*

A. Chriſt is that Bread of Life, *John* 6. 48. even his Fleſh which he gave for the Life of the World, *v.* 51.

Q. *Is it neceſſary that we eat the Fleſh of Chriſt?*

A. Except we eat the Fleſh of the Son of Man, and drink his Blood, we have no Life in us, *John* 6. 53.

Q. *How can we eat the Fleſh, and drink the Blood of Chriſt?*

A. We eat and drink Chriſt by coming to him, and believing on him, *John* 6. 35. 40. 47. 64.

Q. *What benefit have we by eating and drinking Chriſt?*

A. Whoſo eateth Chriſt's Fleſh, and drinketh his Blood, hath Eternal Life, and he

he will raiſe him up at the laſt day, *John* 6. 54.

Q. *What Sacrament hath Chriſt ordained for our more ſolemn feeding on him?*

A. The Sacrament of the Lord's Supper, 1 *Cor.* 11. 20. the Cup of Bleſſing, and the Bread broken, 1 *Cor.* 10. 6.

Q. *When did Chriſt inſtitute the Sacrament of his Supper?*

A. The Lord Jeſus the ſame Night that he was betrayed took bread, and when he had given thanks, he brake it, and ſaid; take, eat, this is my Body which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the Cup, ſaying, this Cup is the New Teſtament in my Blood, this do ye as often as ye drink it, in remembrance of me, 1 *Cor.* 11. 23, 24, 25. *Mat.* 26. 26, *&c.*

Q. *What do the Bread and the Wine ſignifie?*

A. The Body and Blood of Chriſt, 1 *Cor.* 11. 24, 25.

Q. *What do the Bread broken, and Wine poured out ſignifie?*

A. The bread broken ſignifies, that the Body of Chriſt was given, *Luke* 22. 19. and broken, 1 *Cor.* 11. 24. wounded and bruiſed for us, *Iſa.* 53. 5. and the Wine

poured out ſignifies, that Chriſt's blood was ſhed for many for the remiſſion of ſins, *Mat.* 26. 28.

Q. *What do our taking, eating, and drinking theſe ſignifie?*

A. Our taking, eating, and drinking the bread and wine ſignifie, the Communion of the body and blood of Chriſt, 1 *Cor.* 10. 16.

Q. *To what end was the Sacrament of the Lord's Supper ordained?*

A. We are to do this in remembrance of Chriſt, 1 *Cor.* 11. 25. for as often as we eat this bread, and drink this Cup, we ſhew the Lord's Death till he come, *v.* 26.

Q. *What doth our joynt partaking together of this Sacrament ſignifie?*

A. Our joynt partaking of this Sacrament ſignifies, that we being many are one bread and one body, for we are all partakers of that one bread, 1 *Cor.* 10. 17.

Q. *What is the danger of receiving this Sacrament unworthily?*

A. Whoſoever ſhall eat this bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord, 1 *Cor.* 11. 27. and eateth and drinketh judgment to himſelf, not diſcerning the Lord's body, *v.* 29.

Q. *What*

Q. *What muſt we do to receive this Sacrament worthily?*

A. Let a man examine himſelf, and ſo let him eat of that bread, and drink of that Cup. 1 *Cor.* 11. 28.

Q. *What mean you by examining a man's ſelf?*

A. We muſt examine our ſelves, whether we be in the Faith; and prove our own ſelves, 2 *Cor.* 13. 5.

Q. *What ſhall become of us when we dye?*

A. When we dye, the duſt ſhall return to the Earth as it was, and the Spirit ſhall return unto God who gave it, *Eccl.* 12. 7.

Q. *Shall our Bodies lye for ever in the Earth?*

A. No, there ſhall be a Reſurrection of the Dead, both of the juſt and unjuſt, *Acts* 24. 15.

Q. *By whom have we the Reſurrection from the Dead?*

A. As in *Adam* all dye, ſo in Chriſt ſhall all be made alive, 1 *Cor.* 15. 2. all that are in the graves ſhall hear his voyce, and ſhall come forth, they that have done good unto the Reſurrection of Life, and they that have done evil to the Reſurrection of Damnation, *John* 5. 28, 29.

Q. *When ſhall the Reſurrection be?*

A. At the laſt day, *John* 11. 24. 6. 39. the end of the World, *Mat.* 13. 39. when the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voyce of the Arch-Angel, and with the Trump of God, 1 *Theſ.* 4. 16.

Q. *Shall the very ſame Bodies riſe again?*

A. Yes, this Corruptible muſt put on Incorruption, and this Mortal ſhall put on Immortality, 1 *Cor.* 15. 53.

Q. *To what end muſt we riſe again?*

A. God hath appointed a day in the which he will Judge the World in Righteouſneſs, by that Man, whom he hath ordained, *Acts* 17. 31.

Q. *What Man is that?*

A. God ſhall Judge the Secrets of men by Jeſus Chriſt, *Rom.* 2. 16. it is he who was ordained of God to be Judge both of Quick and Dead, *Acts* 10. 42.

Q. *Shall all Men be judged by Chriſt?*

A. We muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his Body, according to that he hath done whether it be good or bad, 2 *Cor.* 5. 10.

Q. *What ſhall be the doom of the Wicked?*

A. Chriſt

A. Chriſt ſhall ſay unto the wicked, depart from me, ye curſed, into everlaſting Fire prepared for the Devil and his Angels, *Mat.* 25. 41. and they ſhall go away into everlaſting puniſhment, *v.* 46. where their Worm dyeth not, and the fire is not quenched, *Mark* 9. 48. and there ſhall be weeping, and wailing, and gnaſhing of teeth, *v.* 50.

Q. *What ſhall be the reward of the Righteous?*

A. Chriſt ſhall ſay unto the Righteous, Come ye bleſſed of my Father, inherit the Kingdom prepar'd for you from the Foundation of the World, *Mat.* 25. 34. and they ſhall go into **Life Eternal**, *v.* 46. and ſhall ever be with the Lord, 1 *Theſ.* 4. 17.

Q. *Can you exactly tell me what bleſſings the Righteous ſhall enjoy in Heaven?*

A. Bleſſed are the dead which dye in the Lord, they reſt from their Labours, *Rev.* 14. 13. are comforted, *Luke* 6. 25. enter into the joy of their Lord, *Mat.* 25. 21. 23. and an Inheritance incorruptible and undefiled, and that fadeth not away, 1 *Pet.* 1. 4. but it doth not yet appear what we ſhall be, onely we know that when Chriſt ſhall appear, we ſhall be like him, 1 *John* 3. 2.

Q. *In*

Q. *In the mean time how ought Christians to behave themselves in this Life?*

A. Our Conversation must be as becometh the Gospel of Christ, *Phil.* 1. 27. walking worthy of God who hath called us unto his Kingdom and glory, 1 *Thes.* 2. 12. being fruitful in every good work, and abounding in the knowledge of God, *Col.* 1. 10.

Q. *How may our Conversation be as becometh the Gospel of Christ?*

A. The Grace of God which bringeth Salvation, teacheth us that denying ungodliness and worldly Lusts, we should live Soberly, Righteously, and Godly in this present World, *Tit.* 2. 11, 12. and herein should we Exercise our selves, to have alwayes a Conscience void of Offence toward God and toward Man, *Acts* 24. 16

Q. *Is not the Profession of Christian Religion enough of it self?*

A. Not every one that saith unto Christ, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of God which is in Heaven, *Mat.* 7. 21.

Q. *Do you not make void the Law through Faith?*

A. God for-bid; yea, we establish the Law

Law, *Rom.* 3. 31. as the body without the Spirit is dead, ſo Faith without works is dead alſo, *Jam.* 2. 26. therefore bleſſed are they that keep Chriſt's Commandments, that they may have right to the tree of life, & may enter in through the gates into the City, *Rev.* 22. 14.

Q. *What is your duty to God, as he is but One?*

A. Becauſe there is but one God, we muſt worſhip the Lord our God, and ſerve him only, *Mat.* 4. 10. cleave unto him, *Deut.* 10. 20. and have no other Gods before him, *Exod.* 20. 3.

Q. *What ſins are you here eſpecially to take heed of?*

A. We muſt take heed, how we ſay in our hearts there is no God, *Pſal.* 14. 1. or have not the knowledg of God, 1 *Cor.* 15. 34. or knowing God, glorifie him not as God, *Rom.* 1. 21. or profeſſing that we know God, yet in works deny him, *Tit.* 1. 16. or ſerve the Creature more than the Creator, who is bleſſed for ever, *Rom.* 1. 25.

Q. *How ought you to worſhip God?*

A. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth, *John* 4. 24.

Q. *What ſins are we eſpecially to take heed of?* *A.* No

A. No man hath ſeen God's ſhape, *John* 5. 37. let us take heed, how we liken him to any thing, or compare any likeneſs unto him, *Iſa.* 40. 18. or corrupt our ſelves by making us a graven image, or the likeneſs of any Figure, *Deut.* 4 15. *Rom.* 1. 23. *Acts* 17. 29. to bow down to it, or ſerve it, *Exod.* 20. 5. or think he can be worſhiped with mens hands, as though he needed any thing, *Acts* 17. 25. or worſhip him, teaching for Doctrines the Traditions of men, *Mat.* 15. 9.

Q. *What Duties learn you from Gods infinite Knowledge?*

A. We muſt walk before God, and ſerve him in truth, and with a perfect heart, and a willing mind, doing that which is good in his ſight; for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts, 1 *Chron.* 28. 9. *Iſa.* 38. 3. *Acts* 1. 24. all things are naked and opened unto his eyes with whom we have to do, *Heb.* 4. 13. *Prov.* 5. 21. all our ways are before him, *Pſal.* 119. 168.

Q. *What ſin are you here eſpecially to avoid?*

A. We muſt lay aſide all guile, and hypocriſies, 1. *Pet* 2. 1. and not draw nigh unto

to God with our mouth, and honour him with our lips, having our hearts far from him, *Mat.* 15. 7. for the hypocrites hope ſhall periſh, *Job* 8. 13.

Q. *What duty owe you to God, as an Almighty God?*

A. We muſt ſtand in aw of God, and not ſin, *Pſal.* 4. 4. and fear him who is able to deſtroy both ſoul and body in hell, *Mat.* 10 28. by the fear of the Lord, men depart from evil, *Prov.* 16. 6.

Q. *Doth not Gods Almightineſs encourage you againſt other fears?*

A. We muſt not fear what man can do unto us, *Heb.* 13. 6. if God be for us, who can be againſt us? *Rom.* 8. 31. let us therefore be ſtrong in the Lord, and in the power of his might, *Eph* 6. 10. not ſtaggering at the Promiſes of God through unbelief, *Rom.* 4.20. ſeeing we are kept by the power of God through faith unto Salvation, 1 *Pet.* 1. 5. See *Gen.* 15 1. *Pſal.* 56. 40. *Prov.* 3. 25, 26. *Iſa.* 49. 4.

Q. *What duty owe you to God, as he is a holy God?*

A. It is our Duty to be holy as God is holy, *Lev.* 11. 44. 1 *Joh.* 3. 3. in all manner of Converſation, 1 *Pet.* 1. 15. 2 *Cor.* 7. 1. abhorring that which is evil, and cleaving to that which

which is good, *Rom.* 12. 9. abſtaining from all appearance of evil, 1 *Theſ.* 5. 22. and worſhipping him in the beauty of holineſs, 1 *Chron.* 16. 22. *Pſal.* 29. 2. 96. 9

Q. *What is our Duty to God, as he is juſt?*

A. Becauſe God doth juſtly, we muſt bear the indignation of the Lord, *Mic.* 7. 9. and not deſpiſe his chaſtening, *Job* 5. 17. nor faint when we are rebuked of him, *Heb.* 12. 5. nor complain for the puniſhment of our ſins, *Lam.* 3. 39. but confeſs that he doth right, and we do wickedly, *Neh.* 9. 33. *Dan.* 9. 14.

Q. *What ſpecial kind of ſins doth God's Juſtice warn you to avoid?*

A. We muſt pray that God would keep us back from preſumptuous ſins, *Pſal.* 19. 13. for the ſoul that doth preſemptuoſly reproacheth the Lord, *Num.* 15. 30. let us therefore work out our Salvation with fear and trembling, *Phil.* 2. 12.

Q. *What doth the Goodneſs, and Mercy of God chiefly teach you?*

A. The goodneſs of God ſhould lead us to Repentance, *Rom.* 2. 4. and to praiſe the Lord, and give thanks unto him, becauſe his Mercy endureth for ever, *Pſ.* 106. 1. and to love him who loved us firſt, 1 *Joh.* 14. 19.

Q. *How*

Q. *How ought you to love God?*

A. We muſt love the Lord our God with all our heart, and with all our ſoul, and with all our mind, and with all our ſtrength, *Mat.* 22. 38. *Mark* 12. 30. having none in heaven but him, and deſiring none upon earth beſides him, *Pſal.* 73. 25.

Q. *How ought you to expreſs your love to God?*

A. This is the love of God, that we keep his Commandments, 1 *Joh.* 5. 3.

Q. *What love is inconſiſtent with the love of God?*

A. If any man love the world, the love of the Father is not in him, 1 *John*, 2. 15.

Q. *Can a man love God, and not love his Brother?*

A. If any man ſay, I love God, and hateth his Brother, he is a liar, 1 *Joh.* 4. 20.

Q. *What duty learn you from God's Truth, and Faithfulneſs?*

A. Becauſe God is faithful, let Patience have her perfect work, *Jam.* 1. 4. and let us hope to the end, 1 *Pet.* 1. 13. and rejoyce in hope of the glory of God, *Rom.* 5. 2. and of eternal life, which God, that cannot lie, hath promiſed before the world began, *Tit.* 1. 2.

Q. *What*

Q. *What is the proper effect of this hope?*

A. Every man that hath this hope in him, purifieth himſelf even as God is pure, 1 *John* 3. 3. having therefore theſe promiſes, let us cleanſe our ſelves from all filthineſs of Fleſh and Spirit, perfecting Holineſs in the fear of God, 2 *Cor.* 7. 1.

Q. *What doth God's faithfulneſs teach us in time of affliction and temptation?*

A. When we ſuffer according to the Will of God, let us commit the keeping of our ſouls, in well-doing, to him, as unto a Faithful Creator, 1 *Pet.* 4. 19. for God is faithful, who will not ſuffer us to be tempted above that we are able, but will with the Temptation make us a way to eſcape, that we may be able to bear it, 1 *Cor.* 10. 13. 2 *Theſ.* 3. 3.

Q. *What ſpecial Duties owe you to God as Governour of the World?*

A. Our duty to God as our Governor is, to fear him, and keep his Commandments, *Eccl.* 12. 14. to walk humbly with him, *Micah* 6. 8. to ſubmit our ſelves to him, *James* 4. 7. ſaying, it is the Lord, let him do what ſeemeth him good, 1 *Sam.* 3. 18. not our will, but his be done, *Luke* 22. 42. aſſuring our ſelves, that all things work together for good to them that love him, *Rom.* 8. 28.

Q. *What*

Q. *What doth God's care and Providence teach you?*

A. We muſt be careful for nothing, but in every thing by prayer and ſupplication with Thankſgiving, let our requeſts be made known unto God, *Phil.* 4. 6. caſting all our care upon him who careth for us, 1 *Pet.* 5. 7. *Prov.* 16. 3. 3. 6.

Q. *May we run upon needleſs dangers truſting to God's Providence?*

A. No, it is written, thou ſhalt not tempt the Lord thy God, *Mat.* 4. 7.

Q. *May we be idle, neglecting the works of our Calling, truſting in God's Providence?*

A. If any man will not work, neither let him eat, 2 *Theſ.* 3. 10. we muſt not be ſlothful in buſineſs, *Rom.* 12. 11. but work with our own hands, 1 *Theſ.* 4. 11.

Q. *Is all moderate care to provide for our ſelves and Families unlawful?*

A. If any man provide not for his own, eſpecially for thoſe of his own Houſe, he hath denyed the Faith, and is worſe than an Infidel, 1 *Tim.* 1. 8.

Q. *In what ſenſe then muſt we be careful for nothing?*

A. We muſt not take thought for the

Morrow, *Mat.* 6. 34. ſaying, what ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be cloathed? *v.* 31. neither be of doubtful mind, *Luke* 12. 29. but praying God to eſtabliſh the work of our hands upon us, *Pſal.* 90. 17. commit our wayes unto the Lord, truſting alſo in him, and he will bring it to paſs, *Pſal.* 37. 5.

Q. *Muſt we not be content with the Portion which God gives us?*

A. Our Converſation muſt be without Covetouſneſs, and we muſt be content with ſuch things as we have, for God hath ſaid, I will never leave thee nor forſake thee, *Heb.* 13. 5.

Q. *What is it to be content?*

A. To be content is, to know every where and in all things, both to be full, and to be hungry, both to abound and to ſuffer need, *Phil.* 4. 12. ſaying, the Lord giveth, and the Lord taketh away, bleſſed be the name of the Lord, *Job* 1. 21.

Q. *May we wilfully lay our ſelves open to Sathans temptations?*

A. No, we muſt be ſober and vigilant, and reſiſt the Devil, ſtedfaſt in the Faith, 1 *Pet.* 5. 8 9. *Eph.* 4. 27. for if we reſiſt him he will flee from us, *James* 4. 7.

Q. *How*

Q. *How may we be able to reſiſt the Devil?*

A. If we put on the whole Armour of God, we ſhall be able to ſtand againſt the wiles of the Devil, *Eph.* 6. 11.

Q. *What is that Armour of God?*

A. We muſt have our Loyns girt about with Truth, having on the breaſt-plate of Righteouſneſs, our feet ſhod with the preparation of the Goſpel of Peace, above all taking the Shield of Faith, and the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God; praying alwayes, and watching thereunto with all perſeverance, *Eph.* 6. 14. 15, *&c.*

Q. *Muſt we pray alwayes?*

A. Men ought alwayes to pray, and not to faint, *Luke* 18. 1. 1 *Theſ.* 5. 17. *Col.* 4. 2.

Q. *To whom muſt we pray?*

A. We muſt ask the Father in Chriſt's Name, *John* 16. 23.

Q. *For whom muſt we pray?*

A. Supplications, Prayers, Interceſſions, and giving of thanks muſt be made for all men, 1 *Tim.* 2. 1.

Q. *How are we to pray?*

A. We muſt ask, ſeek, and knock, *Mat.* 7. 7. continuing inſtant, *Rom.* 12.

12. and watching, *Col.* 4. 2. in fervent prayer, *James* 5. 16. with the Spirit, and with the understanding also. 1 *Cor.* 14. 15. asking according to Gods Will, 1 *John* 5. 14. in Faith, nothing wavering, *Jam.* 1. 6. lifting up holy hands without wrath or doubting, 1 *Tim.* 2. 8.

Q. *What must we especially avoid in Prayer?*

A. We must not, as Hypocrites, pray to be seen of Men, *Mat.* 6. 5. nor, as the Heathen, use vain repetitions, thinking we shall be heard for our much speaking, *v.* 7. nor, as the Pharisee, trusting in our selves that we are Righteous, and despising others, *Luke* 18 9. nor, as the Scribes, devouring Widows Houses, and for a shew making long Prayers, *Luke* 10. 47. neither asking amiss, that we may consume it on our Lusts, *James* 4. 3.

Q. *Where must we pray?*

A. We must pray every where, 1 *Tim.* 2. 8.

Q. *What is the most proper place for private Prayer?*

A. When we pray, let us enter into our Closets, and shut the door, and pray to Father which is in secret, and our Father which seeth in secret will reward us openly, *Mat.* 6. 6.

Q. *What*

Q. *What is the moſt proper place for publick Prayer?*

A. God's Houſe is called the Houſe of Prayer, *Mat.* 21. 13. We muſt come together in the Church, 1 *Cor.* 11. 18. not forſaking the Aſſembling of our ſelves together, as the manner of ſome is, *Heb.* 10 25.

Q. *How is God to be Honoured in his Houſe?*

A. We muſt keep our foot when we go into the Houſe of God, and be more ready to hear, than to give the Sacrifice of Fools, *Eccl.* 5. 1. and not make God's Houſe a Den of Thieves, *Mat.* 21. 13. or an Houſe of Merchandize, *John* 2. 16. God is greatly to be feared in the Aſſembly of his Saints, and to be had in reverence of all them that are about him, *Pſal.* 89. 7.

Q. *Hath God commanded any time to be ſet apart for his more ſolemn Worſhip?*

A. God commanded to remember the Sabbath day, to keep it Holy, *Exodus* 20. 8.

Q. *What mean you by a Sabbath day?*

A. A Sabbath is a day of reſt to the Lord, *Exod.* 35. 2. 16. 23.

Q. *What day of the week was the Sabbath?*

A. In

A. In the Seventh day, is the Sabbath of reſt, Holy to the Lord, *Exod.* 31. 15.

Q. *Why did God command to reſt the ſeventh day?*

A. Becauſe God reſted on the ſeventh day from all his Work which he had made, *Gen.* 2. 2, 3. *Exod.* 20. 11. and becauſe he brought *Iſrael* out, when he was a Servant in the Land of *Egypt*, Deut. 5. 15. that it might be a ſign betwixt God and the Children of *Iſrael* for ever, that they might know that he was the Lord, that did Sanctifie them, *Exod.* 31. 13. 17. *Ezek.* 20. 12.

Q. *Are Chriſtians bound to keep Holy that ſeventh day?*

A. Let no man judge us in reſpect of the Sabbath dayes, which are a ſhadow of things to come, but the body is of Chriſt, *Col.* 2. 16, 17.

Q. *Of what was the Sabbath dayes reſt a ſhadow?*

A. Of the reſt which remaineth to the People of God, *Heb.* 4. 9.

Q. *What is that reſt?*

A. He that is entred into his reſt, he alſo hath ceaſed from his own works, even as God did from his, *Heb.* 4. 10.

Q. *What works were Lawful to be done on the Sabbath dayes?* *A.* It

A. It is lawful to do well on the Sabbath dayes, *Mat.* 12. 12. God will have Mercy, and not Sacrifice, *v.* 7.

Q. *What day do Chriſtians keep Holy to the Lord?*

A. Chriſtians keep Holy the firſt day of the week, *Acts* 20. 7. 1 *Cor.* 16. 2. when Chriſt roſe from the dead, *Mark* 16. 9. called the Lord's day, *Rev.* 1. 10.

Q. *What honour owe you to the Name of God?*

A. Holy and Reverend is God's name, *Pſal.* 111. 9. we muſt call upon his Name, *Pſal.* 105. 1. fear it, *Pſal.* 86. 11. glory in it, *Pſal.* 105. 3. ſing praiſes to it, *Pſal.* 135. 3. ſing forth the honour of his name, and make his praiſe glorious, *Pſal.* 66. 2. and ſwear by his name, *Deut.* 6. 13. 10. 20.

Q. *How do men diſhonour God's name?*

A. We diſhonour God, when we take the name of the Lord our God in vain, *Ex.* 20. 7. or prophane it, *Lev.* 19. 12. or when we give occaſion to the Enemies of the Lord to blaſpheme, 2 *Sam.* 12. 14. ſo that the Name, or Doctrine, or Word of God is blaſphemed through us, *Rom.* 2. 24. 1 *Tim.* 6. 1. *Tit.* 2. 5.

Q. *How muſt we not ſwear?*

1. *A.* We muſt not ſwear by things that

are no gods, *Jer.* 5. 7. neither by Heaven, nor by the Earth, nor by *Jeruſalem*, nor by our Head, nor by any other Oath, *Mat.* 5. 34, *&c. James* 5. 12. 2. We muſt not ſwear falſly by God's Name, *Lev.* 19. 12. nor forſwear our ſelves, *Mat.* 5. 33. 3. Nor muſt we ſwear ordinarily, or unneceſſarily, but our Communication muſt be, yea, yea; nay, nay; for whatſoever is more than theſe cometh of evil, *Mat.* 5. 37. *James* 5. 12.

Q. *How then ought we to ſwear?*

A. We muſt ſwear, the Lord Liveth, in Truth, in Judgment, and in Righteouſneſs, *Jer.* 4. 2. when an Oath for confirmation may be to men an end of all ſtrife, *Heb.* 6. 16. and we muſt perform to the Lord our Oaths, *Mat.* 5. 33.

Q. *What is it to ſwear?*

A. To ſwear is, to call God for a Record, 2 *Cor.* 1. 23. a Witneſs, *Gen.* 31. 50. and a Judge, *Gen.* 31. 53.

Q. *How muſt we honour God in his Word?*

A. We muſt with an honeſt and good heart, hear the Word, keep it, and bring forth fruit with patience, *Luke* 8. 15. receiving it with meekneſs, *James* 2. 21. not as the word of men, but (as it is in Truth) the Word of God, 1 *Theſ.* 2. 13.

able

able to ſave our Souls, *James* 2. 21.

Q. *Is it not enough to hear the Word?*

A. We muſt not be forgetful hearers, but doers of the work, *Jam.* 2. 5. letting the word of Chriſt dwell in us richly in all wiſdom, *Col* 3. 16.

Q. *What is it that chiefly hinders the effect of the Word?*

A. Cares, and Riches, and pleaſures of this Life, choak the Word, that it brings no Fruit to perfection. *Luke* 8. 14.

Q. *Where have you the Word of God?*

A. We have the Word of God in the Holy Scriptures, which are given by inſpiration of God, 2 *Tim.* 3. 15, 16. for Holy men of God ſpake as they were moved by the Holy Ghoſt, 2 *Pet.* 1. 21. *Eph.* 3. 5.

Q. *Do the Scriptures contain all things neceſſary to Salvation?*

A. The Holy Scriptures are able to make us wiſe unto Salvation, through Faith which is Chriſt Jeſus, being profitable for Doctrine, for reproof, for Correction, for Inſtruction in Righteouſneſs, that the man of God may be perfect, throughly furniſhed unto all good works, 2 *Tim.* 3. 15, 16, 18.

Q. *What then is your Duty?*

A. We

A. We muſt ſearch the Scriptures, *John* 5. 39. and take heed leſt any man ſpoil us through Philoſophy and vain deceit, after the tradition of men, after the rudiments of the World, and not after Chriſt, *Col.* 2. 8.

Q. *What doth Chriſt in the firſt place require of all that will follow him?*

A. If any man will come after Chriſt, let him deny himſelf, and take up his Croſs and follow him, *Mat.* 16. 24.

Q. *What mean you by denying our ſelves?*

A. We muſt count thoſe things which are gain to us but loſs for Chriſt, *Phil.* 3. 7. forſake all that we have, *Luke* 14. 33. hate Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and our own Life alſo, to be his Diſciples, *Luke* 14. 26.

Q. *How are you to honour God with your Eſtates?*

A. We muſt honour the Lord with our Subſtance, and with the Firſt Fruits of our Increaſe, *Prov.* 3. 9.

Q. *How muſt we honour God in our Bodies?*

A. We muſt preſent our Bodies a Living Sacrifice, Holy, acceptable to God, which is our reaſonable Service, *Rom.* 12. 1.

Q. *What*

Q. *What Virtues muſt we eſpecially practice in our Bodies?*

A. We muſt be temperate in all things, 1 *Cor.* 9. 25. *Gal.* 5. 23. 2 *Pet.* 1. 6.

Q. *Which is the firſt part of temperance?*

A. Every one of us muſt know how to poſſeſs his Veſſel in Sanctification and honour, not in the luſt of Concupiſcence, as the Gentiles which know not God, 1 *Theſ.* 4. 4, 5. abſtaining from Fornication, *v.* 3. 1 *Cor.* 6. 18. and all uncleanneſs, filthineſs, *Eph.* 5. 3, 4. and laſciviouſneſs, *Gal.* 5. 20.

Q. *What is the other part of temperance?*

A. We muſt not walk in rioting and drunkenneſs, *Rom.* 13. 13. revellings, *Gal.* 5. 21. ſurfeitings, and the cares of this Life, *Luke* 21. 34. nor make any proviſion for the Fleſh to fulfill the luſts thereof, *Rom.* 13. 14.

Q. *How muſt we honour God in ordinary Diſcourſe?*

A. Our ſpeech muſt be alwayes with Grace, *Col.* 4. 6. that no corrupt communication proceed out of our Mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers, *Eph.* 4. 29.

Q. *What thoughts are we to have of our ſelves?* *A.* We

A. We muſt not think of our ſelves more highly than we ought to think; but to think ſoberly, according as God hath dealt to every man the meaſure of Faith, *Rom.* 12. 3. neither be wiſe in our own conceits, *v.* 16.

Q. *What is the danger of Pride?*

A. God reſiſteth the proud, and giveth grace to the humble, 1 *Pet* 5. 5.

Q. *How are you to carry your ſelves in reference to the Faſhions and Cuſtoms of this World?*

A. We muſt not be conformed to this World, but be transformed by the renewing of our minds, that we may prove what is that good and acceptable, and perfect will of God, *Rom.* 12. 2.

Q. *Where ought a Chriſtians affections and treaſure to be?*

A. We muſt ſet our affections on things above, not on things on the Earth, *Col.* 3. 2. neither muſt we lay up for our ſelves Treaſures upon Earth, but in Heaven; for where our Treaſure is, there will our Hearts be alſo, *Mat.* 6. 19, &c.

Q. *What is your Duty to your Neighbour?*

A. We muſt love our Neighbours as our ſelves, *Mark* 12. 31. *Mat.* 22. 39.

Q. *What is the general rule of Juſtice to our Neighbours?* *A.* What-

A. Whatſoever we would that Men ſhould do unto us, we muſt do even ſo unto them, *Luke* 6. 31. *Mat.* 7. 12. rendring unto all their dues, *Rom.* 13. 7. So loving not in word, neither in Tongue, but in deed, and in Truth, 1 *John* 3. 18.

Q. *How muſt you expreſs your love to your Neighbours Soul?*

A. We muſt exhort one another, *Heb.* 10. 25. daily, leſt any be hardened through the deceitfulneſs of ſin. *Heb.* 3. 13. teaching and admoniſhing one another, *Col.* 3. 16. provoking to love, and to good works, *Heb* 10.24. rebuking, and not ſuffering ſin upon our Neighbours, *Lev.* 19. 17, reſtoring thoſe that are overtaken in a fault in the ſpirit of meekneſs, *Gal.* 6. 5. and putting no ſtumbling block, or occaſion to fall in our brothers way, *Rom.* 14. 13.

Q. *How muſt you ſhew your love to the body of your neighbour?*

A. He that hath two coats, let him impart to him that has none, and he that hath meat, let him do likewiſe, *Luke* 3.11. giving him thoſe things which be needful for the body, *Jam.* 2. 16. *Mat,* 5. 42. 1 *John* 3. 17.

Q. *How muſt we behave our ſelves towards our neighbour, in reference to his goods?*

A. Let

A. Let no man ſeek his own, but every man anothers wealth, 1 *Cor.* 10. 34. coveting no mans Silver or Gold, *Acts* 20. 23. nor any thing that is our neighbours, *Ex.* 20. 17.

Q. *What ſins of the heart are contrary to the love of our Neighbour?*

A. Sins of the heart contrary to brotherly love, are envy, malice, deſpite, hatred, wrath, anger, implacableneſs, unmercifulneſs, evil ſurmizings, emulation, covetouſneſs.

Q. *What ſins of the tongue are contrary to brotherly love?*

A. Sins of the tongue contrary to brotherly love, are, brawling, railing, whiſpering, back-biting, falſe-witneſs, falſe-accuſing, reviling, tale-bearing, tatling, buſineſs in other mens matters, diſſimulation, curſing, ſlandering, provoking, clamour, and evil-ſpeaking.

Q. *What are the ſins in deed, contrary to brotherly love?*

A. Sins of deed againſt Brotherly love, are, Murders, Warrs, Fightings, biting and devouring one another, theft, deceit, doing wrong, and defrauding, Covenant breaking, truce breaking, extortion, ſtrife, variance, the ſcant meaſure, wicked balances,

lances, and bag of deceitful weights.

For all theſe ſins ſee theſe following Texts, *Rom.* 1. 29. 30, 31. 3. 14. 12. 9. 1 *Tim.* 3. 3. & 11. 5, 13. 6, 4. *Tit.* 3. 2, 3. *Gal.* 5. 19. & 26. & 15. *Col.* 3. 8. *Mark* 7. 22. 10. 19. *Mat.* 15. 19. 2 *Tim.* 3. 3. 1 *Cor.* 6. 8. & 10. *Lev.* 19. 16. *Prov.* 11. 13. 1 *Pet.* 4. 15. *James* 3. 14. *Eph.* 4. 31. 1 *Theſ.* 4. 6. *Mic.* 6. 10, 11.

Q. *What is your duty when men treſpaſs againſt you?*

A. If our Brother treſpaſs againſt us, we muſt rebuke him, and, if he repent, forgive him; and if he treſpaſs againſt us ſeven times in a day, and ſeven times in a day turn again to us, ſaying, I repent, we muſt forgive him, *Luke* 17. 3, 4.

Q. *What is your duty to your Enemies?*

A. We muſt love our Enemies, bleſs them that curſe us, do good to them that hate us, and pray for them that deſpitefully uſe us and perſecute us, *Mat.* 5. 44. If our Enemy hunger, we muſt feed him, if he thirſt, we muſt give him drink, *Rom.* 12. 20.

Q. *May you not avenge your ſelves on your Enemies?*

A. We muſt not avenge our ſelves, but give place unto wrath, *Rom.* 12. 19. nor recom-

recompenſe to any man evil for evil, *v.* 17. *Prov.* 20. 22. 1 *Theſ.* 5. 15. nor railing for railing, but contrariwiſe bleſſing, 1 *Pet.* 3. 9. not being overcome of evil, but overcoming evil with good, *Rom.* 12. 21. waiting on the Lord, who will ſave us, *Prov.* 20. 22. for vengeance is his, and he will repay, *Rom.* 12. 19.

Q. *What are the properties of true Chriſtian Charity?*

A. Charity ſuffereth long, and is kind; Charity envyeth not, vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in Iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, 1 *Cor.* 13. 4, 5, 6, 7.

Q. *What is your duty when you have offended or wronged others?*

A. If we remember that our Brother hath ought againſt us, we muſt go and be reconciled to him, *Mat.* 5. 23, 24. confeſſing our faults, *James* 5. 16. reſtoring that we have taken wrongfully, *Luke* 19. 18. *Ezek.* 33. 15. owing no man any thing, but to love one another, *Rom.* 13. 8. and as much as lyeth in us, living peaceably

ably with all men, *Rom.* 12. 18.

Q. *What is the duty of VVives to their Husbands?*

A. Wives muſt ſubmit themſelves unto their own Husbands, as unto the Lord, in every thing, *Eph.* 5. 22. 24. *Col.* 3. 18. with chaſte converſation coupled with fear, and the Ornament of a meek and quiet Spirit, 1 *Pet.* 3. 2, 3, 4. with ſhamefacedneſs and ſobriety, 1 *Tim.* 2. 9. reverencing, *Eph.* 5. 33. and loving their Husbands and their Children, being diſcreet, chaſte, keepers at home, good, *Tit.* 2. 4, 5. guiding the Houſe, and giving none occaſion to the Adverſary to ſpeak reproachfully, 1 *Tim.* 5. 14.

Q. *What is the duty of Husbands to their Wives?*

A. Husbands ought to love their Wives even as their own Bodies, and as Chriſt alſo loved the Church, and gave himſelf for it, *Eph.* 5. 25, & 28. not being bitter againſt them, *Col.* 3. 19. but dwelling with them according to knowledge, and giving honour unto them, as unto the weaker veſſel, 1 *Pet.* 3. 7.

Q. *May a man put away his wife for any cauſe?*

A. What God hath joyned together,

let no man put aſunder, *Mat.* 19. 6. whoſoever ſhall put away his Wife, except it be for Fornication, and ſhall marry another, committeth Adultery, *v.* 9.

Q. *What Command hath God given to preſerve the Chaſtity and Honour of the Marriage Bed?*

A. God's Command is, thou ſhalt not commit Adultery, *Exod.* 20. 14. Marriage is honourable in all, and the bed undefiled, but Whore-mongers and Adulterers God will judge, *Heb.* 13. 4.

Q. *What is the duty of Children to their Parents?*

A. Children muſt honour their Father and Mother, *Mat.* 15. 4. *Exod.* 20. 12. *Eph.* 6. 2. obeying them in all things, *Col.* 3. 20. in the Lord, *Eph.* 6. 1. and labouring to requite their Parents, 1 *Tim.* 5. 4.

Q. *What owe Parents to their Children?*

A. Parents muſt bring up their Children in the Nurture and admonition of the Lord, *Eph.* 6. 4. chaſtening and correcting them, *Heb.* 12. 7. 9. but not provoking them to Anger, leſt they be diſcouraged, *Col.* 3. 21.

Q. *What is the duty of Servants to their Maſters?*

A. Let Servants count their own Maſters

ſters worthy of honour, 1 *Tim.* 6. 1. obeying them with fear and trembling, in ſingleneſs of heart, not with eye-ſervice as men pleaſers, but as the Servants of Chriſt, doing the will of God from the heart, *Eph.* 6. 5, 6. pleaſing them well in all things, not anſwering them again, not purloining, but ſhewing all good fidelity, *Tit.* 2. 9, 10. not onely to the good and gentle, but alſo to the froward, 1 *Pet.* 2. 18.

Q. *What is the Duty of Maſters towards their Servants?*

A. Maſters muſt give unto their Servants that which is juſt and equal, *Col.* 4. 1. forbearing threatning, knowing that their Maſter is alſo in Heaven, neither is there reſpect of Perſons with God, *Eph.* 6. 9

Q. *What is the Duty of Subjects to Princes and Magiſtrates?*

A. Let every Soul be Subject to the Higher Powers, *Rom.* 13. 1. not onely for wrath, but for Conſcience ſake, *v.* 5. ſubmitting to every Ordinance of man for the Lord's ſake, whether to the King as Supreme, or unto Governors, as unto them that are ſent by him, 1 *Pet.* 2. 13, 14. paying them Tribute, Cuſtome, Fear, and Honour, *Rom.* 13. 7. praying and giving thanks for them, 1 *Tim.* 2. 1.

Q. *What is the Duty of Magiſtrates?*

A. Magiſtrates are the Miniſters of God to their Subjects for good, *Rom.* 13. 4. for the puniſhment of evil doers, and the praiſe of them that do well, 1 *Pet.* 2. 14. and are to ſee, that we lead quiet and peaceable lives under them in all godlineſs and honeſty, 1 *Tim.* 2. 2.

Q. *What if the Magiſtrate command things contrary to the Law of God?*

A. We ought to obey God rather than men, *Acts* 5. 29.

Q. *What if the Magiſtrate perſecute you for obeying God?*

A. If when we do well, and ſuffer for it, we take it patiently; this is acceptable with God, 1 *Pet.* 2. 20. bleſſed are they which are perſecuted for Righteouſneſs ſake, *Mat.* 5. 10. 1 *Pet.* 3. 14.

Q. *But may we not rebell, or take Arms againſt a wicked Prince?*

A. Who can ſtretch forth his hand againſt the Lord's Anointed and be guiltleſs? 1 *Sam.* 26. 9. whoſoever reſiſteth the power, reſiſteth the Ordinance of God; and they that reſiſt ſhall receive to themſelves damnation, *Rom.* 13. 2.

Q. *What is your duty to your Paſtors and Teachers?*

A. We

A. We muſt account of our Paſtors and Teachers, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God, 1 *Cor.* 4. 1. eſteeming them highly in love for their works ſake, 1 *Theſ.* 5. 13. obeying them that have the rule over us, and ſubmitting our ſelves, for they watch for our Souls, as they that muſt give account, *Heb.* 13. 17. communicating unto them in all good things, *Gal.* 6. 6. for ſo hath the Lord ordained, that they which Preach the Goſpel, ſhould live of the Goſpel, 1 *Cor.* 9. 14.

Q. *What is the duty of Miniſters?*

A. Miniſters muſt take heed to themſelves, and to all the Flock, over the which the Holy Ghoſt hath made them Overſeers, to feed the Church of God which he hath purchaſed with his own Blood, *Acts* 20. 28. not by conſtraint, but willingly, not for filthy lucre, but of a ready mind, neither as being Lords over God's Heritage, but Enſamples to the Flock, 1 *Pet.* 5. 2, 3. ſpeaking, exhorting, rebuking with all Authority, *Tit.* 2. 15.

Q. *Having given me this account both of your Faith and Duty as a Chriſtian; now tell me in ſhort, what is the whole deſign of Preaching the Goſpel of Chriſt?*

A. The Goſpel is preached, to open our eyes, and to turn us from darkneſs to to light, and from the power of Satan unto God, that we may receive forgiveneſs of ſins, and Inheritance among them that are Sanctified, by the Faith that is in Chriſt, *Acts* 26. 18.

Q. *What is the danger of not receiving the Goſpel of Chriſt?*

A. How ſhall we eſcape if we neglect ſo great Salvation? *Heb.* 2. 13. if we ſin wilfully, after that we have received the knowledge of the Truth, there remaineth no more Sacrifice for ſins, but a certain fearful looking for of Judgment, and fiery indignation, which ſhall devour the Adverſaries, *Heb.* 10. 26, 27.

Q. *Ouce more tell me the happineſs of Chriſtians?*

A. They that hold the Doctrine and Truth which is according to Godlineſs, 1 *Tim.* 6. 3. *Tit.* 1. 1. and by patient continuance in well-doing, ſeek for Glory and Honour, and Immortality, to them Chriſt will render Eternal Life, *Rom.* 2. 7.

He that deſpiſed *Moſes* Law, dyed without mercy, under two or three Witneſſes: Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was Sanctified, an unholy thing, and hath done deſpite unto the Spirit of Grace? *Heb.* 10. 28, 29.

Some of the moſt Eaſie, and Obvious Conſiderations which may help to Confirm the Weak, and Unlearned Chriſtian in his Belief

OF THE BEING of a GOD AND THE TRUTH of SCRIPTURE.

THE Foundation of all Religion lieth in the belief of a God; for if there were not a God to be Worſhipped by us, then all our Religion were in vain; and though there be a God, yet if a man do not believe that *He is*, he can be of no Religion: all Religion conſiſting in a firm Belief that there is a God, join'd with an hearty endeavour to pleaſe and honor him; a fear to offend him, and a hope to be made happy by him. Now that the moſt unlearned may

may ſee how reaſonable a thing it is to believe there is a God whom he is bound to Obey and Worſhip; let him conſider theſe following things.

1. It hath ever been the general belief of the whole world, that there is a God. Hence let a man thus reaſon with himſelf:

1. I ſee that, in moſt things which are not plain to ſenſe, it is a very rare thing to find many men of one opinion; but even all they, who differ moſt from one another, and that in very weighty matters of Religion, do unanimouſly agree in this, that there is a God.

2. The beſt men, that is, they who do moſt good in the world, have ever been moſt forward and zealous in God's cauſe.

3. The moſt Learned, who have ſpent their ſtrength, and time, and have the beſt means to learn the Truth, have ſatisfied themſelves, and laboured to confirm others in the belief of God.

4. The wicked, and worſt, who are alſo the moſt of men, could never find any reaſon to believe there is no God: but, though they could heartily wiſh there were none, becauſe the very thoughts of him are troubleſome, diſturbing their pleaſures, and their wicked deſigns, with fear

of

of him; yet do they feel him in their conſciences whether they will or no.

5. They who have denyed a God, are but a very few, and ſo wicked, that the world hath been weary of them, and they could hardly perſwade the world they were in earneſt; but rather that their wicked lives did perſwade them to wiſh there were no God, than that any reaſon did convince them to believe ſo: Yea, all they can ſay, ſhews only, that at moſt they are in doubt, and phancy for a time (to ſtill their troubleſome conſciences) ſome poſſibility that there may be no God, whilſt they can neither make it certain to themſelves, nor ſo much as probable to others, who would faineſt have it ſo, that there is none. Seeing then that the generality of mankind, even the moſt, the wiſeſt, and the beſt, believe it; and a very few only of the very worſt, do rather wiſh than ſay, or only ſay, but cannot prove, that there is no God: I have no reaſon yet to think all men in the world either fools in believing, or knaves in making a lie; but only theſe very few, whom no man hath cauſe to account much better.

If any man ſhall now ſay, that this univerſal belief, is only grounded on ſome blind

blind Tradition, which ſome crafty Politician firſt ſet on foot, that he might keep the ſilly world in awe: I ask, who made him ſo wiſe as to know that which for ſo many thouſand years now paſt, no man hath been able to diſcover? When began this Tradition? When was it not? Who ſet it firſt on foot? was it never diſcovered to be ſo till now? How doth it now appear that it is ſo? Did all men before, believe there is no God? And is it then a likely thing that all men, even the wiſeſt, ſhould be at firſt tamely caught, and ever after blindly led by a bare hear-ſay, and that in a matter of ſuch univerſal, and eternal concernment to all mankind? By what means did he bring all men to believe him? Did he by force compel them to it? What mighty man was he that could thus over awe the world? How ſewed up their lips, that no man could tell this lamentable ſtory? How came it to paſs, that when this force abated, men returned not to their old unbelief? Or did he move men by reaſon to believe him? They muſt needs be very weighty reaſons that could perſwade all men to come off from their old unbelief, and to embrace a belief that they ſaw would fill their minds with fear,

and

and awe, and put a curb upon their carnal wills, and reſtrain their beloved Luſts, and ſet a bar to their worldly Intereſts, and ſtop up the current of their natural inclinations, and abridge them at once of all their wonted liberties. If they were not ſtrong and powerful reaſons that could do all this, which certainly muſt be very hard to do, then why hath not the Atheiſt all this while, out of love to his ſuppoſed truth, with his better reaſons, perſwaded the world to that which muſt needs ſeem far eaſier, conſidering mens corruptions, generally to caſt off the belief of God? But if they were good reaſons, as they muſt needs be which makes ſo proud a thing as man, to own a God above him; then is it reaſonable to believe a God. But what deſign had this politick man in all this? Did he pretend he had his Laws from God, and by that device perſwade men to ſubmit to them? If he himſelf believed no God, 'tis hard to think what hopes he ſhould conceive, that thoſe reaſons which could not perſwade himſelf, might prevail with all others: beſides, if this was his deſign, it doth not ſeem to favor much of policy, to perſwade men in love with liberty, to put their necks into his

his yoak, for the ſake of a God whom they knew not, or of Religion which they loved not: Again, the wiſer ſort might well be ſuppoſed as politick as he, and not eaſie to be gulled out of their liberrty; and the more ſimple are rather apt to ſuſpect than believe all that Politicians commend unto them. Laſtly, Did he pretend the univerſal good of all mankind, and rationally convince men that the belief of a God that governeth, and ſhall judge the world is the oneiy thing that preſerves good order in the world? if ſo, then tell me, did he ſay the truth, or did he lie in ſaying there is a God? If he ſaid truly, then is it a truth, and to be believed: If it was a lie, then is it for the good of the whole world, and therefore a duty, to believe a lie, rather than a truth: For if it be a lie to ſay, there is a God, then is a lie the Foundation and Pillar of all goodneſs and virtue, peace and order, faithfulneſs and honeſty among men: And if it be true to ſay, there is no God; then is a truth the Foundation of all wickedneſs, diſorder and miſchief. And who but the Atheiſt, who can believe any thing but a God, will be perſwaded to believe this.

2. The very works of Nature give the world

world great reaſon to believe (as it doth) that there is a God. Let a man thus again reaſon with himſelf.

1. Suppoſe I were in ſome unknown Iſland, and there ſaw goodly Fields, and Meadows of Corn and Graſs, Paſtures full of all kind of Cattel, ſtately Houſes, and the Rooms in them adorned with rich Furniture, Tables furniſhed with variety of Victuals, neat Gardens, fruitful Orchards and Fiſhponds, with many other curious works of Art and Skill; though all this while I ſaw no man in that place, yet ſurely I ſhould think, that theſe things were not thus of themſelves, or by chance; but that ſome skilful and provident perſon had thus ordered them: How can I then look upon this world, and the numerous parts of it above and below, the wonderful ſplendor, and beauty, the great variety, the rare contrivance, the comely and conſtant order of things, the ample proviſion made for every thing, the mutual ſervice, ableneſs, and uſefulneſs of them all, and the like; but I muſt needs believe, that there is ſome infinitely powerful, wiſe, and good Maker and Governour of the world, whom men call God?

2. When I look upon my ſelf, and conſider

ſider how wounderfully I am made; how I am furniſhed with all uſeful Inſtruments of Life, and Senſe, and Motion; how fitly every part and member of my body is placed, and how wiſely contrived and faſhioned, both for the beauty of the whole, and for the particular uſe and office to what it ſerves: what ſtrange powers, and faculties of Soul I have, and how wonderful are the workings of imagination, phancy and reaſon within me, and the like: I muſt needs think whence I ſhould have theſe things. I am ſure, I did not thus order them my ſelf, and there was a time when I had none of them, and when I was not what now I am; and therefore I muſt needs have both my being, and all that is in me from ſome others. Who ſhould this other be? My Parents, and theirs before them, might ſay the very ſame of themſelves that I now do; and they could not make me what I am: they could not certainly promiſe themſelves a Child, they knew not how I was formed in the Womb, how my parts or members were ſet together, nor took they any care to order them; when I was conceived, they could not tell whether I ſhould be a Man or a Woman, or Monſter, perfect or imperfect, a

Wiſe

Wiſe man or a Fool, nor yet whether I ſhould be born, or live when born. No Man underſtandeth half the wonders of himſelf, how he is nouriſhed, and groweth, and ſeeth, and heareth, and thinketh, and dreameth; no, not ſo much as how his hairs and nails came to be what they are. What then can I think, but that I am the work of one, who is wonderful in power, and wiſdom, and goodneſs, who made both me and all Men, even God?

Thirdly, Now that I am, I find that I am not in my own power; I cannot bring about all my own deſigns and purpoſes as I would; I cannot ſupply my own wants and imperfections, nor continue to my ſelf all my enjoyments and comforts; I cannot make my food nouriſh my Body, nor keep my Body from Sickneſs or pain, nor make that part ſtraight which is crooked, or beautiful which is deformed; I cannot keep out fears, nor rule my thoughts, nor hinder caſualties, nor prolong my Life, nor prevent my Death and Corruption: I am therefore in the power, at the diſpoſal, and under the Providence of another, by whom I am preſerved and governed, that is, God.

Fourthly, For ought that I can perceive, (and

(and we muſt reaſon from what we can perceive, and not from what we cannot) Man is the moſt perfect and Noble of all things here below. Man hath Life, and motion, and ſenſe, and choice, and underſtanding, and reaſon, and diſcourſe; whereas of other things, ſome want all, and all want ſome of theſe: yea, in all appearance, all theſe things were deſigned for the uſe and benefit of Man, for they are fitted for his uſe, and he can, and doth upon occaſion uſe them, and we ſee no other uſe of many of them: I cannot therefore believe that Man was made by any of them, and I am ſure Man did not make them; but both they and Man were made by ſome other: for if Man be not of himſelf, nor in his own power, but governed by another; much leſs are thoſe things which appear ſubject and inferior to Man, of themſelves, or in their own power, but rather are all governed by God the Maker of all.

Laſtly, All things are, and work for ſome end and purpoſe, even things without underſtanding, or ſenſe, or life, work, as it were, by a certain Rule, and that viſibly for the preſervation of themſelves, and the common good of the World, and

eſpecially of Man. The Heavenly Bodies orderly and duly ſhed abroad their influence of Light and heat, to make the Earth fruitful, and direct, and cherish man and beaſt: the Earth yields her Fruits in due ſeaſon for the nouriſhment of her Inhabitants; and without the Orderly motion either of the Earth or Heavenly bodies, that Light and warmth would not be equally diſtributed to the ſeveral parts of the Earth, and Summer, and Winter, and Spring, and Harveſt, and day and night would not keep their right courſe, If the Waters did not contentedly keep within their own banks and Channels, the Earth would be drowned, and except Vapours did go up, and gather into Clouds, and come down in ſeaſonable ſhowers, the Earth would be barren, and Man and Beaſt would periſh. We ſee how all living Creatures do propagate for the upholding of their kind; and how Plants bring Seed to the ſame end, and that Seed ſcattered in the Earth furniſheth us with a new ſtock of Plants. We ſee how living Creatures are Armed with Natural weapons for their own defence, and on occaſion uſe them, and thoſe that have none, have either wit and ability to make for their own uſe, as Men;

Men; or have flight of wing, as Fowls; or ſpeed of foot, as Hares, &c. or are fitted to make themſelves hiding places, as Moles and Worms, &c. We ſee how that young things ſo ſoon as fallen from their Dams, ſeek their food; the little Infant when it knows nothing, naturally ſeeks the Pap, and Sucks, which it can hardly be taught to do after it is weaned, and needs it not. A thouſand ſuch things I cannot but obſerve, which ſhew that every thing hath it's being for ſome end, and Naturally works for that end, and yet many of them neither know that end, nor how they work: what then can I imagine, but that there is ſome Almighty, and Sovereign power, or God, who wiſely made, and doth ſtill direct all things for, and to their ſeveral ends and uſes.

If any Man ſhall now again ſay, that it is poſſible all things might be as they are without a God: I ask, how doth he know that this is poſſible? If he know it not, why doth he ſay it is? And if he know it, why is he not ſo kind to ſhew us how it may be? But ſuppoſe it be poſſible, that things might be without a God; is it therefore reaſonable for me to think that things are not from God, onely becauſe 'tis poſ-

ſible they might be otherwiſe, whilſt I find great probabilities to perſwade that they are from God? Muſt I therefore believe I had no Father, becauſe 'tis poſſible I might be without a Father, or rather becauſe ſome body may poſſibly ſay, it may be I had none; when as I cannot conceive, nor can he ſhew me any reaſon why I ſhould think I had none; yea, whereas I ſee that all Men generally have Fathers, and there is one whom I call Father, and of whom all that know me have ever told me that he is my Father, and the features of my Face, and other reſemblances of him in me make it likely enough that he is my Father; and I have found cauſe to believe by the Portion and Eſtate is given me, that (though he might be dead before I was born, and ſo I never ſaw him) there was one who own'd me for his Child, and loved me, and cared, and provided for me? The whole World of Men witneſs that there is a God, the whole courſe of Nature, and the ſpecial tokens in my ſelf, make it highly reaſonable for me to be believe a God; and ſhall I now not believe it, becauſe one man or two are bold to tell me, it may be that there is none; certainly I muſt believe that which is highly

ly reaſonable, rather than that which at moſt is but poſſible, and I cannot conceive ſo much as poſſible neither.

If it here be ſaid, that God is ſaid to be an Eternal and Infinite being, and that no Man can poſſibly comprehend ſuch a Being, and therefore how can any Man believe that which is incomprehenſible? I muſt ſay, that 'tis true, what is eternal and infinite, is alſo, as ſuch, incomprehenſible, for fully to comprehend it, were to ſuppoſe it to have bounds and limits, which if it had, it were not eternal nor infinite; yet though I cannot comprehend fully the eternity and infiniteneſs of God, I may believe there is a God, who is Eternal and Infinite, for this is no more than to believe there is a Being, that hath greater perfections than I can underſtand; and it is ſo eaſie for me to believe this, that I cannot but believe it, for I cannot but believe that there is a being that hath greater perfections than man, becauſe I cannot but believe there is one who gave to man all his perfections: and I am ſure that I cannot underſtand all the perfections that be in Man, nor in any thing elſe, and therefore much leſs can I underſtand all the perfections of him who made man: I muſt therefore needs believe there is one

of ſuch perfections as I cannot underſtand. Yea, it is moſt certain that all men know ſo much of Eternity and Infinity, that they muſt confeſs that ſomething is eternal, without beginning; and ſomething infinite, without bounds; whether they will or no. It cannot be truly ſaid, that once there was nothing, for then nothing could ever have been; becauſe where there was nothing, there could be no power or inclination to any thing, nothing to make or produce any thing: but now we ſee many things, even a World. Say then, had the World a beginning, or had it none? If it had a beginning, was it made by it ſelf, or by ſome other? It did not make it ſelf, for before it was made, it was not; and when it was not it could do nothing. If it was made by ſome other, then was that other before it, and is the ſame who made all things, God. If the World had no beginning, then was it eternal: So we muſt grant an eternal Being, an eternal World, or an eternal God. And if ſomething be eternal, ſomething is infinite, for eternal hath no bounds of duration. If it be then impoſſible to conceive that once there was nothing, and then many things began to be without a Maker; then is it impoſſible not to believe, and therefore

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eaſie to believe ſomething eternal. Is it not then for me more reaſonable to believe an eternal God, who cannot be God if he be not eternal, than for another to believe an eternal World, which may be a world, and not eternal? Seeing then all muſt grant that ſomething is eternal, I have no reaſon not to believe a God, onely becauſe I cannot comprehend eternity.

I ask once more, how came Man to be? Every man can ſay, I was begotten by a Father, and ſo was my Father, and his before him, and ſo I muſt go on, either without end, or I muſt ſtop at ſome man, who was firſt of all men. If I go on without end, and ſuppoſe that no Man was firſt of all, then muſt I grant an infinite Succeſſion of Men one after another, and that there hath been already an infinite number of men, and that this infinite number of Men may yet be greater, and ſo one infinite may be greater than another, and the ſame number infinite and not infinite: and theſe things are ſurely incomprehenſible, and if I muſt be forced to grant ſomething incomprehenſible, why ſhould I not believe an incomprehenſible God? Is it not eaſier for me to conceive an eternal God, who firſt made man, then an eternal Succeſſion of ſhort-lived men dropping into

the World one after another, and preſently vaniſhing again? If I ſtop at ſome firſt man, did that man once begin to be, or did he not? If not, then have we found an eternal being, an eternal man: and ſhall it be more reaſonable to believe an eternal man, when we now ſee all men have beginning, and are Mortal, then an eternal God, who muſt be eternal if he be God? Why did that eternal Man leave Children ſo unlike himſelf, of ſo ſhort a Life? Or what is now become of him? If he was eternally, he had eternally a power to be, and live, and did chuſe to dye, and be no more, and not leave the leaſt notice to the World that ever he was? Did that firſt man begin to be? He gave not his beginning to himſelf, for before he began to be, he was not: he had it from no other man, for he was the firſt man: did he ſpring out of the Earth? Shew what power the Earth had to prodcue ſo noble a Creature; and if it had that power, did it ſpend it all at once, that it ſhould never before or ſince bring forth another man, or any thing like him? I know men may dream of ſtrange things, and tell their dreams ſo often, that they may forget they were dreams, and begin to think them Truths: and becauſe wicked man is afraid of God, he is willing

to ſet his phanſie a work to hatch pretty conceits, which he may play and ſport with, and divert himſelf from hearkning to his Conſcience, and fom all thoughts of God, which diſturb his quiet, and imbitter his delights with fears of Judgment: but he ſhall never be able by reaſon to ſatisfie himſelf, that there is no God.

3. The content of the whole World perſwades me that it is at leaſt a very great unadviſedneſs and arrogance, haſtily to diſ-believe a God; the whole frame and order of Nature convince me, that it is very reaſonable and highly ſatisfactory to the mind of man to believe there is a God; but far greater ſatisfaction yet a man may receive from thoſe clearer evidences which God hath given to the World of himſelf; in Propheſies and Miracles. Let a Man therefore thus reaſon with himſelf

Firſt, Things have been fore-told, many hundred years before they came to paſs; and theſe things have come to paſs exactly in all circumſtances of time, place, and manner, as they were fore-told. For my own part, I know, that I cannot tell what ſhall be to Morrow, or the very next hour; and others who have ventured to fore-tell ſuch things, have miſerably befool'd both themſelves, and all that gave credit

credit to them: onely thoſe few who pretended that they came from God, and gave ſufficient evidence to the world that they ſpake by God's Command, have been ſo happy as to gain credit to the God from whom they came, as the true God, and to themſelves as his true Prophets, by a timely and evident fulfilling of thoſe things which they did foretel. Now ſeeing, that there have been men who have foretold the the things which afterwards came to paſs in all circumſtances as they were foretold; and ſuch things as did not depend upon the conſtant courſe of Nature, and ſuch as no man elſe could foreſee; and ſeeing that theſe men did profeſs they knew not theſe things by their own Art or Study, nor by any natural means, but only by the revelation which they had from God; and ſeeing it is unconceivable how any ſhould know ſuch things but he alone who governs and orders all things; I cannot but believe there is a God, who ſent theſe men, and ſpake by them.

2. Works have been done, which not only exceed the power of man to do, but are clearly above the power, and againſt the courſe of nature; theſe are truly called Miracles, wonderful works. The Fire hath

hath refuſed to burn them that were caſt into it, the Waters have ſtood up like Walls on each hand, whilſt men have paſſed dry-foot through the midſt of them; the Sun hath been made to ſtand ſtill for a time, and the dead have been raiſed to life with a word: theſe and the like things I am ſure man hath of himſelf no power to do, nor can any man imagin by whom they could be done, but by him alone who hath the command of nature. Theſe things were done by men onely, who ſaid they came from God, and to witneſs to the world that they ſaid truly, and all to perſwade the world to acknowledge God, to fear, worſhip, and obey him; and therefore I cannot but believe that there is a God who ſent theſe men, and wrought by them.

If any man now ask, how we know there have been ſuch things as theſe, he will receive a fuller anſwer in that which now follows, to ſhew what reaſon we have to believe the Scriptures to be true, wherein theſe things are recorded.

It is very reaſonable to believe, that (if there be a God) he expects ſome homage and duty from us; and becauſe we can of our ſelves but gueſs, at moſt, what duties

duties they be which we are to pay unto him, and ſo may be miſtaken; it is farther yet very reaſonable to believe that God hath given us ſome notice of his will and pleaſure, and ſome rule to direct us how we may acceptably ſerve and honour him: and that he ſhould therein make known unto us ſo much of himſelf, as may beget in us an honuorable eſteem, and reverend thoughts of his Majeſty; and ſo much of his works, as to convince us that we came from him, and do depend upon him; and ſo much of his goodneſs and bounty as may encourage us to ſerve him cheerfully; and laſtly, ſuch demonſtrations of his truth, as may ſatisfie us that all this is real, and no guile or deceit in it. The reaſonableneſs of believing this, upon ſuppoſition onely that there is a God, will make it ſtill more reaſonable to believe there is a God, when we ſee that there is ſomething, which men do receive and own, as a rule ſent from God to teach us how we are to honour him, and that it hath all thoſe things in it, which we ſuppoſe it reaſonable that ſuch a Rule ſhould have.

Now we have in our hands a book, called *the* Bible or book, and *the* Scripture or Writing, by way of excellency: and it is believed

believed that in this Book we have the Word of God, whereby he hath revealed himſelf and his will unto us; to teach us both what we are to believe, and what we are to do, and what we are to hope for. That then which we are now to be ſatisfied in, is, how it appears that this Book doth indeed contain the Word of God. Now this Book being made up of two parts, the Old, and the New Teſtament, and the Writers of the New Teſtament bearing witneſs to the Writers of the Old Teſtament, that they came from God; it will certainly follow, that if the Writings of the New Teſtament be true, and from God, the Writings of the Old are ſo too: Therefore a man need do no more but ſatisfie himſelf in the truth, and Divine Authority of the New Teſtament. And here let a man thus reaſon with himſelf.

1. I ſee that we have theſe Books, and I ſee whoſe names they bear, I ſee that the men who writ theſe Books pretend that they ſpake from God, and that we ought to receive theſe books as the Word of God; and a great part of the world doth receive them as ſuch. Now that ſuch men once were in the world, and that theſe

theſe books were indeed written by them, I have as much reaſon to believe as the matter will bear, that is, as much as I can have to believe any thing that was done before I was born; and no man can expect more. I find that the Hiſtories which are generally received throughout the world do make mention of them, and do record the many oppoſitions, and perſecutions which they met with in the world, becauſe of what they preached and writ. And of theſe that witneſs of them, ſome indeed are Friends, ſuch as believe what they write, and build their Salvation upon it, and therefore would certainly take what pains they could to be well informed of the truth of it, and cannot be ſuppoſed (being many of them the learnedſt men in the world) to have taken meerly on truſt a thing which they thought of ſuch everlaſting concernment to all the world, that they feared not the moſt barbarous Torments and Deaths, but chearfully ſuffered all in defence of it: Others are Enemies, ſuch as believe not what is written, but yet witneſs that there were ſuch men, and that thus they writ, and themſelves write againſt the things here written. Seeing then that we have the

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concurrent Teſtimonies of Friends and Enemies in all ages ſince theſe men lived and wrote, and that now their Writings have been received, and to the death defended, by a great, and that the moſt civilized, learned, and wiſeſt, part of the world, for neer upon ſeventeen hundred years; if I do not believe that ſuch men there were, and that ſuch things they wrote, I can believe no Hiſtory, nor any thing which was, or was done before I was, or that I have not ſeen: and this certainly were moſt abſurd.

2. I find that theſe men who writ theſe Books do tell us in them, that there was one then in the world called Jeſus Chriſt, and he was the Son of God, and came forth from God to teach men the true knowledge of God; and that they were his Diſciples, Scholars and Followers, and were taught by him, and by the Spirit of God; and were ſent forth by him, with command to preach what he had taught them, to the world; and that this is God's Word which they have left us in theſe Books. If then theſe men ſpeak the truth, then is this God's Word. All then that I am now to be ſatisfied in, is, what reaſon I have to believe that theſe men ſpake the truth.

3. That

3. That these men spake truth, and writ the truth, and nothing else, I shall have reason to believe, If I can find that they had all opportunities of knowing the truth of what they writ; and that they have given sufficient testimony of their integrity, and fidelity in writing only what they knew.

1. That they had all the opportunities of knowing the truth of what they writ, I cannot doubt, when I consider that most of them were constantly with Jesus Christ, and instructed by him: and that all they write is either a relation of the deeds of Christ, whereof they were eye-witnesses; or of such deeds whereof themselves were actors; or else such Doctrines as Christ taught them, and they received from his mouth.

2. That they have given sufficient evidence of their fidelity and honesty in delivering unto us nothing but the truth which they knew; I cannot but believe when I consider these things.

1. In some of the chief matters of fact which they relate, which seem of all others most incredible; and which, if once believed, will certainly give credit to all they say; as the Death and Burial, and Resur-

Reſurrection of Jeſus Chriſt from the dead on the third day; they appeal to the Teſtimonies of a multitude of witneſſes then living: and this is not the cuſtome of men not confident of the truth of what they ſay.

2. It cannot be conceived what advantage they could propoſe unto themſelves in delivering ſuch an untruth to the world: for they could not but foreſee that they were to preach a Doctrine which the reputed Wiſe-men of the world would ſcorn and deride, as a thing incredible to their reaſon, and contrary to the Principles which their admired Philoſopy was built upon: a Doctrine contrary to the Religions then profeſſed by the men of the world, and for which they were moſt zealous, and all the powers of the world did own and countenance; and in all probability, would with the Sword endeavour to uphold. Yea they found themſelves indeed derided and perſecuted, expoſed to hunger and thirſt, and watchings, and ſtripes, and bonds, and death; and conſtantly endured all ſufferings, and ſhame for the Doctrine's ſake which they preached: they could not then propoſe to themſelves worldly wealth, or honors, or plea-

ſures in what they did. Nor is it reaſonable to think they did it meerly to get themſelves an empty name hereby; for beſides that, they were made a laughing-ſtock both to *Jews* and *Gentiles*, and wholly diſreguarded it: it is not uſual for men of their breeding, and mean way of living, to be ſo ambitiouſly greedy of a bare name, as to forgo their whole livelyhoods, endure all miſeries, and lay down their lives to purchaſe it: yea both their Converſations and Doctrines did all along condemn, and ſhew they were not tainted either with falſehood, or ambition. Did they then believe themſelves what they ſpake and writ, or did they not? If they did not believe it, then did they for the ſake of an known, and unprofitable lie, forſake all that was good and profitable to them in this world, whilſt they had no hopes of another world, and ſo muſt needs be perfectly mad: but they were no mad men, their own writings do abundantly witneſs for them. If they did believe what they writ, to be true, and had all opportunities of knowing the truth, and run the hazard of all they had in profeſſing it, and making it known unto the world, and ſought no temporal advantage to themſelves

ſelves by it; then ſure we have all reaſon to believe them honeſt and plain-dealing men, and to embrane the Truth which they have left us.

I conſider once more, that they were men ſo unblameable in their Lives, that the very worſt their enemies could ſay of them, was, that they were a company of plain, ſimple, and unlearned men: If ſo, then is it ſtill more unlikely that they ſhould of their own brains invent ſuch a Religion, as ſo great and learned a part of mankind hath now ſo long a time embraced as the wiſeſt and the beſt, and which all muſt grant did require more than a Fools head to invent it. Again, if theſe men had an ambition onely to be the Founders of a new Religion; then either they had real hopes that the world would accept of it, or they had none: It cannot be thought they had no ſuch hope, for who would ſuffer what they did to promote that which they did not hope would prevail? And if they had any ſuch hope, whence did it ariſe? They could not hope that all the mighty Princes, and great Scholars of the world, and men bred and born and zealous in other Religions, would eaſily be led into a new one by a few poor, inconſiderable, unlearned men:

nay, if they hoped by their own Authority and credit to impoſe this new Religion on men, why were they ſo free in diſcovering their own meanneſs, and what's more, their own failings and infirmities, which ſure muſt needs prejudice men from receiving it onely upon their commendation of it. Or did they hope that the Doctrine would commend it ſelf, and ſo venture it to be tryed onely by it's apparent purity and goodneſs? Then was this plain-dealing and honeſty; and if men embraced it for this, then is it truly ſuch, and indeed we cannot imagine but that which is received by ſo great a part of Mankind, and yet is ſo contrary to the Religions to which men were before wedded, and ſo croſs to the deſigns of worldly, ambitious, and voluptuous men, who are uſually both the greateſt and mightieſt part of mankind, muſt needs have ſome more than ordinary apparent excellency in it, and power manifeſtly going along with it; and ſo we find ſtill more and more reaſon to believe it.

Will any man yet ſay, that perhaps theſe few well-meaning honeſt men were deceived (as ſuch men are apt to be) by the craft of him whom they followed? What colour of reaſon hath any man to ſuſpect this?

this? Firſt, the works he did were ſuch as they ſaw, and not onely they, but his Enemies were convinced they were real. Secondly, thoſe works were enough to convince them that what he taught them was nothing but the very truth.

Firſt, that wonderful works were wrought by Jeſus Chriſt and his followers, they who are no Friends to either, but Enemies, do witneſs. Neither can any man perſwade himſelf, that the writers of Scriptures durſt have publiſhed theſe things to the World at that time, when there were ſo many men alive, who would have diſproved them, and declared them lyars, and marred their whole deſign and credit, if they had been falſe. They tell us not of things done in a corner, where others could not ſee, but in the ſtreets and Market-places, and publick Aſſemblies, and in the preſence of thouſands, who had ſeen and taſted of them.

Secondly, the works done were ſufficient to prove the Doctrine taught to be of God. 1. They were profeſſedly done to that end that men might believe it was from God; and therefore it muſt be believed that they were ſuch as were fit to produce ſuch a belief, for if they had not been ſuch as men muſt reaſonably think they

were done by the power of God only, there could be no hopes the Doctrine would be believed to come from God, becauſe of them. 2. That they were ſuch as did truly manifeſt a divine power, the works themſelves are enough to convince us. For who but God, or they with whom God wrought, could make the blind to ſee, the lame to walk, the deaf to hear, a few loaves to ſatisfie, and much more than ſatisfie, many thouſands? Who could raiſe the dead to life again, command ſickneſſes to depart, the winds to ceaſe, the Seas to be calm, the Devils to be gone? Who could raiſe himſelf from the dead, and go up into Heaven in the ſight of Men, and diſcover the thoughts of men's hearts, and ſuch like wonderful works as the world ſaw done by Jeſus Chriſt and his followers, but by the power of an Almighty God? Was not all this enough to convince men to believe that theſe men came from God, and ſpake from God?

Laſtly, If after all this it ſhall appear that the things which are written in theſe books, are ſuch things as do well become the Majeſty and wiſdome, and goodneſs of God to make known, and fit for man, on ſuppoſition that there be a God, to know; what

what more can be thought requiſite to ſatisfie any reaſonable man, both that there is a God, and that theſe books contain his word? Now that the things are truly worthy of God, and fit for man to know, he cannot refuſe but confeſs that reads and underſtands them; they being ſuch as all men muſt acknowledge, are apt to beget in man, a due and honourable eſteem, and reverent thoughts of God; ſetting him forth before our eyes as the alone maker, preſerver, and governour of all things; glorious in incomprehenſible Majeſty, infinite in power and wiſdom, and holineſs, and knowledge, and juſtice, and goodneſs: ſhewing us our dependence on him, and his Providence over us, and how that in his goodneſs and bounty conſiſts our Life, his Will is our Law, his favour our onely happineſs, and his diſpleaſure our deſtruction. Theſe Books ſhew us how good God was to us at firſt in making us with immortal Souls, and beautiful Bodies, and providing all things neceſſary for the good of both; and in giving us the command and uſe of other Creatures; and how man fell by diſobeying God from that good and comfortable eſtate, into all manner of miſery, the ſevere judgments of God on thoſe who

ſtubbornly continue in their Rebellion againſt him, and the wonderful courſes that God hath taken to reſtore us to happineſs, and the ſingular mercies of God to all that fear him: And what things can we imagine fitter than theſe to perſwade man to honor and fear, and love, and obey God. Again, if we conſider the Doctrines commended therein to our Faith, as the Doctrine of the Trinity, and the Incarnation of Jeſus Chriſt, and the ſending of the Holy Ghoſt, and the way of pardoning ſins, and ſaving ſinners by the death and Reſurrection of the eternal Son of God, and the like; theſe things are wonderful and Myſterious; and becauſe they are ſo, they are the fitter to beget in us Humility, and Reverence, and admiration; and being ſo comfortable, to oblige us to all love and obedience. If we look upon the Laws and Rules of Life, of worſhipping God, & watching over our ſelves, and loving our Neighbours; we find them all to be full of all Purity, and Holineſs, & Juſtice, and Equity, ſuch as we muſt needs in reaſon judge fit to be obſerved: and the things commanded ſuch as tend moſt evidently to the glory of God, and the nniverſal good of all mankind, ſo that the wit of man cannot poſſibly conceive what could have

have been wiſer or better. Laſtly, if we conſider the promiſes and rewards propoſed for the incouragement of obedience, and the threatnings and puniſhments denounced againſt all diſobedience; we find them ſuch as truly becomes an eternal God, and moſt apt to beget obedience to the Laws of God: for they are not lite and momentany, nor reaching (as thoſe of men) to the body onely and this preſent Life, but they are infinite and eternal, of Soul and Body both. Conſidering all theſe things, I cannot imagine what could be more worthy of God to reveal, or neceſſary for man to know, than the things contained in theſe books.

Seeing now that the World hath ever believed that there is a God, and that the very Being, Order, Beauty, variety, uſe, and working of all things make it highly reaſonable ſo to believe: Seeing there have been Propheſies and Miracles ſuch as cannot be conceived poſſible without a God: Seeing that we have Books which pretend to make known God and his Will unto us, and that it is moſt reaſonable, if there be a God, to believe he ſhould ſome way make this known unto us: and ſeeing that the men whoſe names theſe books do bear,

cannot

cannot reaſonably be denyed once to have been, and to have written them; neither can be ſuſpected either of Ignorance or falſhood: Seeing they write of one Jeſus Chriſt their Maſter and Teacher, and it cannot be denyed that ſuch an one there was, and that he ſaid he came from God, and confirmed what he ſaid by many wonderful Works and Miracles, which none can imagine that any power leſs than Gods could do: And ſeeing that the Doctrine which he taught, was ſpread over a great part of the World, in a very ſhort time, by men of vulgar Rank, mean Occupations, and little Learning, and leſs Authority, without all outward force or compulſion, without all pomp of ſeculiar Learning, but with all plainneſs and ſimplicity of ſpeech, and that againſt the Religion then in poſſeſſion, and highly magnified; againſt the Learning then in great eſteem; againſt all the beloved Luſts and worldly Intereſts of men, and the violent endeavours of powerful and Learned Adverſaries: And ſeeing theſe men had nothing to bear them out againſt all this, but the Miracles which they wrought, and the purity of their Lives and Doctrines: Seeing the Doctrines of theſe Books are ſo evidently much for the glory

of

of God, ſo full of all Holineſs, ſo much conducing to the good of mankind, ſo ſatisfactory to the minds of men in things not otherwiſe to be known by man; and finally, ſuch as being once received, makes the profeſſors thereof a moſt comfortable and chearful being here, by giving them hopes of an eternal happy being hereafter: I cannot chuſe but be fully perſwaded, both that there is a God, and that the Scriptures are the Word of God, and a ſtanding Rule of believing, and honouring, and ſerving God in ſuch a way, as he will graciouſly accept, and eternally reward.

The

The chief Heads of the Christian Faith expressed in an Homely, and familiar Verse, for the easier committing them to memory.

THere is a God: the world did always own it,
Nature declares it, and God's Word hath (shewn it.
The Scriptures giv'n of God by inspiration,
Are the great Rule of Faith and Conversation.

There's but one God, in Persons three,
The Father, the eternal Son,
And Holy Ghost: and all these be
In Person three, in Essence one.

God is a Spirit, infinite
In Wisdome, Pow'r, and Purity;
Most just, most good, and to whose sight
Our very thoughts all open lie.

God made the World, and every thing,
God preserves all things, is their Lord,
And Rules all as the Sov'raign King,
All things obey his Mighty Word.

God in's own Image Man did frame,
With knowledge, and a pow'r to do
God's Will, without both sin and shame,
And made him Lord of all below.

To *Adam* God a Law did give,
Which if he kept not, he should die;
But if he kept it, he should live,
And so should his Posterity.

Man

In brake God's Law, and all Mankind
By that firſt breach are much the worſe ;
All born in ſin, and ſin doth bind
All under a moſt heavy Curſe.

All are by Nature ignorant,
Averſe from good, inclin'd to evil,
Title to happineſs all want,
And all made ſubject to the Devil.

God's wrath upon us all doth lie,
No ſtrength to help our ſelves we have ;
We periſh all eternally,
Except God's mercy do us ſave.

God did on us compaſſion take,
When by our ſelves we were undone ;
God, meerly for his mercy's ſake,
Reſolv'd to ſave us by his Son.

The Son did down from Heaven come,
To ſave us who by ſin were loſt,
Was conceiv'd in a Virgin's Womb
By vertue of the Holy Ghoſt.

Thus God the Son, the eternal Word,
Man's Nature took, and Man became ;
Even Jeſus Chriſt our onely Lord,
We have Salvation in his Name.

Jeſus, in whom no ſin was ſeen,
Did thus become the Mediator
Of a new Covenant between
Us Sinners, and our juſt Creator.

God did Anoint his Chriſt to be
A Prieſt, a Prophet, and a King,

And by theſe Offices all three,
He doth to us Salvation bring.

Chriſt, as a Prophet, hath made known
His Father's will to men, that they
In him might find Salvation,
If they his Goſpel would obey.

As Prieſt, Chriſt offer'd Sacrifice,
Himſelf upon the Croſs did die;
His blood was of our ſouls the price,
Which did God's Juſtice ſatisfie.

Chriſt bury'd was, and roſe again
The third day, and to Heav'n is gone,
He doth at God's right hand remain,
For us makes interceſſion.

As King, Chriſt gives us Laws, and all
His Enemies he ſhall ſubdue,
Sin, Sathan, Death deſtroy; and ſhall
Judge all men, and give all their due.

A Crown of Glory he will give
To them that ſerve him faithfully;
And in his Kingdom they ſhall live
Triumphing after victory.

Upon the day of Pentecoſt,
Th' Apoſtles met with one accord,
Chriſt ſent on them the Holy Ghoſt,
T' enable them to Preach his Word.

Th' Apoſtles did to all men Preach
Pardon of Sins through Chriſt alone;
Who did receive what they did teach
Them they Baptized every one,

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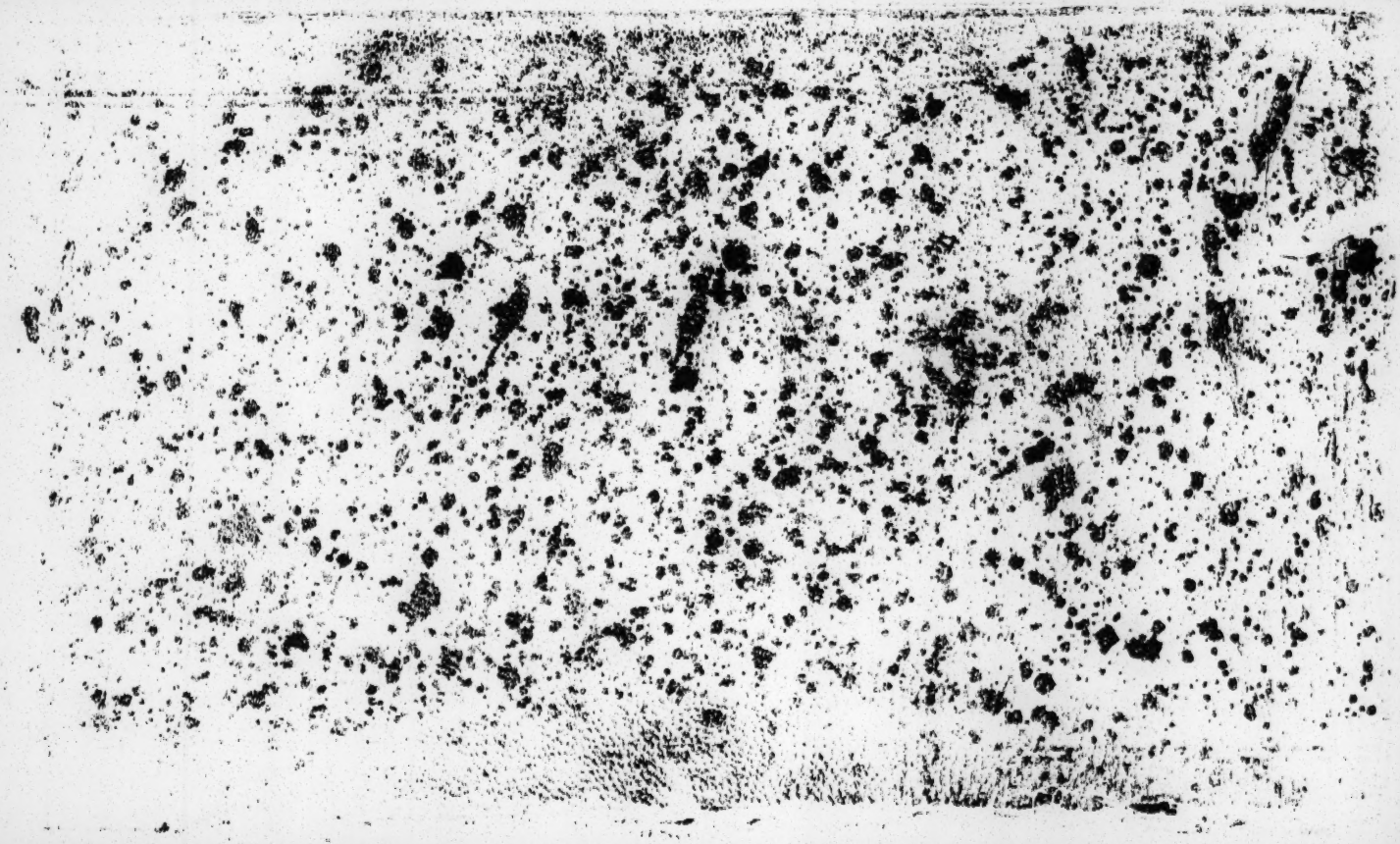
SCRIPTURE Catechiſm.